

New Year's greetings

To our readers we wish the happiest of happy New Years! This we say with great deliberation, because we believe the happiest of all years will be one in which you and we, AMERICA's readers and AMERICA's editors, can do something to lift the souls of our fellow men out of the misery that most of them now endure. What can we do? Troubles which nature causes, natural means can remedy. But the sin and inner disquiet of the age arise not from man's nature, but from man's first fall; and only the divinely given grace of the Redeemer can cure the wounds of original sin. The little we can do—but that little is most precious—is to prepare men's souls to receive that healing grace. We can remove their ignorance, clear up their misunderstandings, propose remedies for the injustices that keep men separated from God, direct their minds to the beauty and the glory of His Law. You, readers, must work with us in this task; or rather, set boldly to the work yourselves, and call upon us as your helpers and your instruments. If we all grasp this purpose firmly, we shall have a magnificently happy year in 1948.

The lens of faith

There is a particular poignancy to the Christmas message which Generalissimo Chiang Kai-shek broadcast to his people. Speaking in an hour when communist rebels were besieging Mukden, lynchpin of rich Manchuria, the man who personified China's resistance to Japanese aggression chose to read the deeper issues of human destiny behind the transitory events of the times. To a people groaning under mounting taxes and unsolved problems, Chiang declared: "In China during the past few years we have known to the dregs of the bitter cup the meaning of national sorrow." No empty promises of peace "just around the corner" could he offer. "The bright dreams of a better world which sustained man in his hour of trial have faded. Men everywhere are asking what can be done to realize the universal longing for peace." But perhaps those bright dreams were founded on false inspiration, the Generalissimo suggested; perhaps discouragement derives from an equally earthbound view of things. "When we look at the present world situation through the lens of Christian faith, much which is obscure and confused becomes clearer." The meaning of misery becomes clearer, for example. It is the lens of faith held to the bleeding eyes of China's suffering millions by her military and civilian hero which gives the realization "that even suffering has its part in the slow process of national self-realization. In the midst of all the privations which China is suffering today," Chiang continued, "we are strengthened by the knowledge that these trials, if manfully faced, will lead to ultimate self-renewal."

ERP currents in Europe

Anti-communism is all right in its way, but it does little to reconstruct a society; a positive program is needed for that. A positive program, moreover, draws the line more clearly between those who want reconstruction and those who do not. So long as the Communists could pose as the great opponents of "reaction," they had a strong playing card. When, however, Secretary Marshall came along with his plan for European recovery and was roundly denounced by the Communists of every country, people—especially working people—began to ask themselves: "Is that what they mean by reaction?" The failure of the attempts at general strikes in France and Italy shows that the workers are seeing more clearly that French and Italian Communists—like Communists everywhere—are primarily interested in Moscow. It is too soon to predict what will come of Léon Jouhaux's *Force Ouvrière* in France; but it is the first direct challenge to communist domination of French labor. In Germany, August Schmidt, leader of 429,000 miners in the British zone, is working for a merger with the 400,000 in the U.S. zone, with a view to protecting the Ruhr coal mining industry—a key factor in ERP—from communist attack. In Great Britain, Harry Pollitt, secretary of the British Communist party, denounces Mr. Bevin as Secretary Marshall's "office boy," thereby adding one more to the long series of coincidences by which communist parties "independent of outside control" play the proper tune when Stalin slips a kopek in the Moscow juke-box. It is not necessary to present the European Recovery Program as a campaign against communism. It is a campaign for reconstruction in the West; and that is the last thing the Communists want. They have tipped their hand, and the workers are beginning to see the cards.

Soviets force removal of Kaiser

The ouster of Jakob Kaiser, progressive Catholic trade unionist from the Rhineland, as chairman of the Christian Democratic Union, means the end of freedom of political opinion in the Soviet zone. Acting quickly after the breakdown at London, the Soviet authorities are seeking to bring all political leaders in their zone into conformity with the line set by the communist-controlled Socialist Unity Party. In their viewpoint it is more important to have direct and rigid control over the political life of their zone than to enhance their reputation for democracy by permitting liberty of political opinion. Obviously they think their course is better for them, or they would not do as they have done. But their action in stamping out the effective independent leadership of the CDU over the many-times asserted unwillingness of the membership may cost the Soviets dearly as far as their future in German eyes is concerned. For Kaiser had become the symbol of independence not only of the

Soviet Union but of the Western Powers as well, unlike Kurt Schumacher who is frankly supported by the British. And, most of all, Kaiser had been identified with the cause of German unity. The Germans will not believe Col. Sergei Tulpanov's charge that Kaiser is an agent of the Americans. They are far more likely to conclude that, despite Moscow's propaganda, the Soviet Union is no friend of German unity.

Saint Peter's and Saint Mark's

Italy is suffering mightily from political upheavals, but the work of beautifying the House of God goes quietly on. In Rome, the late Prince Msgr. George of Bavaria left part of his patrimony to the chapter of the Canons of Saint Peter, to which he belonged, in order to hold a competition among artists all over the world for the designing and erecting of one or two bronze doors to take the place of the wooden doors now flanking the central doorway of Saint Peter's. Terms of this competition have been announced, and are given in *Liturgical Arts* quarterly for November, 1947. Venice's and the Christian world's glory, the ancient Basilica of San Marco, is in serious structural straits, partly as the result of age, partly from the bombings during the late war. On November 1, 1943, all craftsmen and laborers had to be discharged for lack of funds; not only all upkeep and restoration work ceased, but, incredible as it may seem, there was no one to keep watch over the building. Columns, capitals and carved arches, mosaics, decorations of all kinds, have become displaced or detached. A full-time squad of workmen should be presently engaged in the work of restoration. In order to meet this problem, an organization, "Pro San Marco, Inc.," has been established in this country with authorization from the local authorities and the U.S. State Department, under the presidency of the Cardinal Patriarch of Venice. Its headquarters are at Decatur House, 748 Lafayette Square, Washington, D. C. While immediate physical needs of human beings naturally hold the precedence, some means should be found to rescue this monument from ruin.

Labor in the Marshall plan

Whether Congress accepts Mr. Truman's proposal for a new government agency to administer the foreign-aid program or adopts machinery of its own devising, some place must be found in it for organized labor. Among obstacles to the success of the European Recovery Program, none is more formidable than the influence of Communists in trade unions abroad. Only last month

we had a good demonstration of their ability to hamstring the economies of Italy and France, and their tactics of strikes, confusion and sabotage are certain to be tried again. In addition, the Soviet fifth column in the European labor movement is a chief source of anti-American propaganda, being mainly responsible for the widespread suspicion of our motives which prevails among the working class. It is no exaggeration to say that the Marshall plan would have been wrecked already if the AFL and CIO had not endorsed it. If the communists hold on Italian and French labor is not stronger than it is, that is largely due to encouragement given the anti-communist leaders by the AFL. And if Soviet charges of American imperialism are beginning to leave foreign workers cold, put that down to the credit of the CIO. As a result of CIO Secretary James Carey's blunt talk to the Executive Board of the World Federation of Trade Unions, which met in Paris in December, the members of that organization—at least those living in countries this side of the iron curtain—will now hear for the first time a true account of the purpose and meaning of the Marshall plan. No one outside the labor movement could have made this indispensable contribution to the success of our foreign policy. Not to give qualified representatives of organized labor a major role in the administration of the European Recovery Program would be an inexcusable blunder. Certain people in Congress may not like this, but it happens to be the truth.

"Anti-inflation" bill

Contrary to general expectations, and to predictions of Republican leaders in the House, the Congress passed an anti-inflation bill before the Christmas adjournment. So far, however, as any dampening impact on rising prices is concerned, the bill can be termed anti-inflation legislation mostly by courtesy. It gives to the President only three of the ten powers he deemed essential to combat high prices in his November 17 message to Congress: the power to continue export controls, to allocate transportation facilities and to encourage conservation practices in the U.S. and promote increased food production abroad. Instead of giving the President authority to allocate scarce commodities, the Republicans handed over this power, to be exercised by voluntary agreements approved by the Attorney General, to private industry. (Thus the ghost of NRA returned to Capitol Hill, evoked by Senator Taft and other GOP stalwarts!) Of course this does not add up to an honest-to-goodness anti-inflation program, but the Democrats accepted it because it was impossible to secure anything better. Mr. Truman asked for a howitzer and had to be content with a pop-gun. Unless their constituents can persuade the vacating Congressmen otherwise, it begins to look as if the European Recovery Program may be sacrificed to the need, in the absence of limited price and rationing controls, of lessening pressure on domestic prices. If we understand their position, Senator Taft and his followers are willing enough to fight the cold war in Europe and Asia, but only if they can have butter at home. A more dangerously short-sighted approach to one of the gravest

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crises of all times, or one better calculated to encourage continued Soviet adventures, we can scarcely imagine. When they see us fumble in this way with half-hearted measures, it must appear to the ruthless gamblers in the Kremlin, as it appeared to Hitler, that the risks of aggression are well worth taking. That is the sort of mistake that can lead to the next war.

A way to help Finland

You have probably noticed the little item tucked away among the bigger news, year after year, that "Finland pays her annual installment on her World War I debt to the United States." The original debt was \$8,281,000; the little country has paid back \$7,805,000; but the accumulation of interest leaves \$8,154,000 still owing. Finland is the only country among all who borrowed from us during World War I which has never defaulted. Now a joint resolution has been submitted to the Senate that the President be authorized to set aside in a special fund all further payments on the loan, the monies accumulated to be used for the education of Finnish youth in the United States. Said Senator H. Alexander Smith, Republican, of New Jersey, who headed the eleven Senators concurring: "We can extend to them the hand of friendship in their desperate need by offering to help them train a new generation of technical experts to replace their war-lost generation." We give this move our hearty support. It is particularly realistic right now, for Russian pressure on Finland is growing and, despite it, Finland has rejected the Soviet brand of "democracy" in her recent municipal elections—the number of communist seats shrank by about 200 below the figures of 1945. Finland is a stubborn little nation that puts a high price on honesty and integrity. Anything we can do to strengthen her hand now and her affection for the West will be a potent stimulus to her hope that she may still one day be free.

World food crisis to continue

Hopes are small for an early improvement of the world food situation. The 1947-48 production year will continue to be marked by critical shortages, reports FAO on the basis of information received up to mid-November. In fact, the over-all picture indicates that there is no prospect of exportable surpluses sufficient to supply import needs of deficit areas. These latter suffered severe crop damage due to long-continued droughts in the northern hemisphere. Production of bread grains and rice per person in the 1947-1948 season is thirteen per cent below the average of the years 1934-1938. In the Middle East, an area which in recent years has ordinarily been a net exporter of grains, total grain production fell below that of 1946. Consequently, maintenance of pre-war levels is dependent upon imports. While China's wheat and rice crop will probably be larger than in the last year, Pakistan and India will be deficient in both these vital products. No great improvements are expected in Japan, Korea and Indo-China. Serious food shortages in the thickly populated Far East can be prevented only by very heavy imports. Unfavorable weather

conditions also cut into the production quotas of the great food exporting areas in the United States and Canada. Although production still remains well above pre-war output, the reduction may raise difficulties in maintaining present high levels of food exports. In the southern hemisphere, Australia anticipates a wheat crop superior to that obtained in the past two years. However, no improvements of output are in sight in South America. Generally speaking, reports FAO, the early outlook for the 1948-49 growing season is rather unfavorable. One encouraging factor is the prospect of improved supplies of fertilizers, farm machinery and other means to improved agricultural yields. Even so, it seems certain that food supplies per person will remain below pre-war levels in many countries. This means that a continuing of national food controls and of international co-operation in the allocation of foods will be no less necessary in the year that lies ahead than in the season just past.

Perón strengthens rule over education

Argentina's university education system will undoubtedly undergo considerable change when the new university law, enacted by Perón as part of his "five-year plan," goes into effect on January 1, 1948. It will be recalled that six Argentine universities, considered by far the best in Latin America, have been run since May 2, 1946 by government "interventors." These were appointed by the executive power. Theoretically, it seems, the new law turns the universities back to their previous administrations. Yet the same education law gives the President the right to appoint the head of each university, and thus to have indirect control over all faculty appointments. The full significance of the act will be better understood if we realize that Argentine youths begin voting at eighteen years of age. Accordingly, university students there, as in Europe, have always been politically minded and active. In the past, university students, together with their professors, were the most intrepid and stubborn political opponents of the policies of Señor Perón, especially when these policies were directed against education. But student strikes and demonstrations were no match for the repressive tactics of the Government. More than 1,200 professors, including the greatest educators in Argentina, resigned, were dismissed or retired on pension, while politically active students were punished or expelled from schools. Señor Perón has announced that classes will be taught by men closely identified with the "ideas of the Government." It is evident that such men could and would be only the *peronistas*. Despite certain constructive features of the new law, such as increase of salaries for teachers and subsidies for promising pupils from poor families, the Argentine universities will almost certainly be saddled with a pro-authoritarian bureaucracy. We cannot but regret that Señor Perón's latest moves are so reminiscent of the policies of other dictators. Such statist educational programs have brought untold misery, not only to the people of the countries on which they have been imposed, but to the people of other countries as well.

Soviet time-table for conquest

A confidential instruction to communist leadership in Soviet-dominated Europe recently came to light. It confirms what careful observers have for a long time surmised: that Soviet plans for Europe are carefully laid and proceed with something approaching time-table precision. Russia, the instruction indicates, did not fight the war to save the United States and Britain, but solely for her own ends. The term "Allies" had propaganda value, but otherwise signified nothing. The ultimate conflict will be between international communism and international capitalism, the latter, according to the document, espoused by the Pope. The European program of the Communists has three phases. These are: 1) Consolidation of power within the so-called Slav bloc. 2) Establishment of communist governments in Western Europe. (Chaos in Germany, France and Italy favor this development. France may fall first, probably followed by Italy and Spain. Western Europe will then supply the technicians the Soviet needs. Meanwhile, disturbances may be expected to continue in Greece, China and Palestine.) 3) Finally, Great Britain, no longer a great Power, might be conquered peacefully, with the aid of the small left-wing (communist) element of the Labor Party. These objectives accomplished, only the United States would remain an opponent to be fought. No longer isolationist, the U.S. has become an imperialist Power, says the memorandum. War may be averted, however, because "Americans do not want war" and "the economic crisis, which has already begun, is sure to become worse." Under such circumstances it is to be expected that "Communists will be able to extend their influence in the labor unions and fight for peace."

Cards in the Russian hand

The Soviet plan is quite simple, but deadly in its operation. It implies constant advance, attended by consolidation at every step. The Kremlin has at its disposal all the totalitarian weapons: an omnipotent police (MVD), forced labor, conscription of technicians and resources from conquered countries, a widening circle of subjugated peoples frightened at the thought of a new war. Not a one-man rule like Hitler's, the Politburo may yet avoid some of the fatal errors of the Fuehrer. On its side are time, the pacific outlook of the remaining democracies, the short-sightedness of conservatives and the ill-informed generally. These latter delay necessary counteraction until it is dangerously late, or else reduce it to ineffective size. Incidentally, the secret communist document which gives rise to these considerations lends added meaning to the very competent analysis done by Joseph and Stewart Alsop in the *Saturday Evening Post* for December 20. Their article, "If Russia Grabs Europe," merits pondering by all who even faintly doubt the seriousness of the crisis facing us.

Library demonstration bill

Our country gradually comes to see that access to detailed and accurate information is a necessary condition for the creation of a sound public opinion. While it

is true that a literate public does not mean a *virtuous* one, normally speaking, the intelligent practice of *virtue*, especially of a social kind, belongs to the well informed. Strange as it may seem, in this democracy of ours many persons do not have access to sources of information other than the most meager. The masses of population in great urban centers tend to think the conveniences they enjoy are universally accessible. They do not know, for example, that 35 million people lack public-library service, of whom 32 million live in small villages or on farms. Few realize that one out of five counties in the United States is without any public library at all. Solely on the basis of bringing sources of information to *leaders* within these areas, it would be wise national policy to encourage establishment of adequate library service in the neglected places. The American Library Association, therefore, recognizes an urgent need when it backs the Hill-Aiken Library Demonstration bill (S.48; H.R.2465). Under this bill, grants-in-aid to the States would be possible for the exclusive purpose of setting up library demonstration projects. The funds involved are not great. We endorse the objectives of this proposed legislation. It does not hand over libraries to the Federal Government; this is carefully guarded against. What it does is to make possible, on a temporary basis, the showing to unserved rural people what adequate library service means. It is hoped the States and counties will carry on from there.

Nun in politics

Nuns, overhearing retreat directors and commencement-day orators expounding to their charges the Holy Father's allocutions on the social and political duties of women in the modern world, undoubtedly speculate as to how far the mandate may include them. One Hungarian nun, Mother Margaret Schlachta, Founder of the Sisters of Social Service, seems to have anticipated the Holy Father's directives. Long active in public life, she was the first woman to serve as a member of parliament in 1924 and today heads the Hungarian Christian Women's Party. Indeed, it is not the work of the sisterhood which she founded in 1908 but her comment on the political situation in her country that brought Mother Schlachta's name into the news recently for an alleged slur on the Soviet Union. In the course of a debate, Mother Schlachta proposed that Darwin's *Origin of Species* be banned for the very practical reason that the book teaches by implication that human bodies consist of nothing but chemicals. But chemicals, the nun reminded her fellow legislators, are high on the list of items the Russians might choose to seize as reparations. For her ingenuity in saving the lives of more than a thousand persons, mostly Jews, during the nazi occupation, Mother Schlachta was twice arrested; for her audacity in mocking Russian exorbitance, Mother Schlachta has been suspended from parliament. Her 400 American daughters must be prayerfully concerned that their foundress' humor may not parallel in outcome the jaunty jesting of St. Thomas More, who also was ominously removed from office.

Washington Front

Congress went home for the holidays in a mingled mood of self-approbation and self-dissatisfaction, and it clearly looked forward to the New Year with the same mixture of hope and distrust. The Presidential campaign in November, the attitude of Soviet Russia, the danger of too much inflation at home, the distasteful chore of passing the European Recovery Program, divers and sundry congressional investigations, and the presidential campaign in November—these are the Big Problems, with the choice of a President beginning and closing every political train of thought in the minds of everyone.

The dissatisfaction of Congress stems from the age-old fact that while that body usually does the right thing in the end, it invariably mixes into the doing of it an amount of incidental wrangling and bungling that makes people forget the satisfactory end-result and remember only the amazing way in which it was achieved. This process of muddling through (which we seem to have inherited from the British) makes Congress look cantankerous, and obscures the fact that the people love it. The American people has its own Life with Father.

The country at large, and the world besides, may as well resign themselves to the inevitable fact that historic and permanent arrangements of world policy are going

to be made by us in the lurid glare of the transitory question of who is going to be our next President. Notice of this was served by Congress in the curious incident of the publication of speculators in commodity exchanges. The majority in Congress would have preferred to look at the list in private before publishing it, but it was forced by the astute maneuvers of Secretary Anderson (himself an old member of Congress) to buy a pig-in-a-poke, which might turn out to be a ravening wolf.

The list has just been published at this writing, and it may be that the pig (or wolf) will turn out to be just a phantom; but the point is that a move that started out as, supposedly, a smart political gesture by Candidate Stassen remained politics to the end. It grieves one to say that politics in the less admirable sense soiled the action on interim aid for Europe and on the partial anti-inflation bill. It is probable that politics in the same sense will delay action on ERP until late in May.

This is not to say that politics in a better sense will not enter into the picture also. After all, it is the job of Congress, as the agent of the people, to adopt the best means to the end desired by the people, and therefore to please the people in this sense; and it is sometimes hard to draw the line between the selfish desire of a Congressman to be re-elected and his desire to do what is for the common good. Bad politics and good politics are sometimes pretty close neighbors.

WILFRID PARSONS

Underscorings

An event which should have made headlines, and didn't, was told in a news release from Camden, Mississippi, under the December 6 date-line: a 48-passenger school bus for carrying Negro youngsters between their homes and Sacred Heart School at Camden was donated by fourteen Jews and an Irishman—all from Brooklyn, N. Y. The bus was promised last spring when the group of fifteen learned of the work being done in the school for underprivileged Negro children. Said the Jewish donors: "Our people have suffered much all over Europe. They have been starved and killed, persecuted and imprisoned. We in America have good homes, good jobs, good relations with our neighbors. We want to do something to help these, our fellow Americans, get the training they need to become good Americans too. And we want to show our thanks to God for His goodness to us."

► Another retreat house for men has been opened in the Chicago archdiocese, near Barrington, Ill. The buildings on the thirty-acre estate provide private rooms for thirty retreatants. The Jesuit Fathers are in charge.

► Available retreat statistics show a steady growth of the lay-retreat movement. For example, the St. Stanislaus House of Retreats in Cleveland, which in 1942 had 677

lay retreatants, went to 965 in 1943, to 1,207 in 1944, to 1,431 in 1945; and its 1946 figures were 49 retreats for 1,967 laymen and 6 retreats for 440 priests. So, too, the Manresa Retreat House in Detroit had 47 retreats in 1946 for 1,401 men, which was 254 above the highest previous record. And at the White House, St. Louis retreat center, the record reads: in 1944, 48 retreats and 2,254 retreatants; in 1945, 52 retreats and 2,528 retreatants; in 1946, 56 retreats and 2,783 retreatants.

► The Dominican Fathers of England who publish *Blackfriars*, a monthly review, have been issuing, since the war, a series of pamphlets, brochures and books which should be of interest to American readers. First is the series of "Aquinas Papers" on such scholarly subjects as "Aristotle, Plotinus and St. Thomas," by A. H. Armstrong; "The Condemnation of St. Thomas at Oxford," by Daniel A. Callus, O.P.; "Christian Philosophy and the Common Law," by Richard O'Sullivan, K.C.; "The Sorrow of God," by Gerald Vann, O.P. Then there's Msgr. John O'Connor's *Jerome Savonarola* and two pamphlets by and about the late Father Vincent McNabb, O.P.: *An Old Apostle Speaks* and *With Father Vincent at Marble Arch*, by E. A. Siderman. The latter is a remarkable tribute to Fr. McNabb's long Catholic Evidence Guild apostolate in Hyde Park, London, by one of his ablest and most persistent hecklers. These and other Blackfriars issues are obtainable from Blackfriars Publications, Oxford, England.

A.P.F.

Editorials

Let the children speak

This Christmas our Holy Father, Pope Pius XII, issued a short encyclical letter to precede the usual radio discourse which he gave on Christmas eve. It is called *Optatissima Pax* ("Most Desired Peace"), and calls especially for the prayers of the children.

Since the Pope seeks the children's aid, it seemed to us quite practical to direct our editorial to the children themselves.

Children, the Holy Father asks your prayers because he is deeply disturbed in his mind for fear that the world will once more go to war, and he has seen with his own eyes the terrible misery that war creates. He says in his Christmas letter that peace is "wavering," which means that peace is wobbling, like an auto skidding on an icy road. In other words, so many people, especially in Europe, are fearfully upset and excited as a result of the last war that trouble-makers, governments and people who refuse to obey God and who work against Him, can drag the world into ruin. And so he wants us all to pray that people may find the way to peace, and that the plans of the trouble-makers may not come true.

But, children, if you are to pray really well, you should pray thoughtfully. This means that you should be able to tell the good God just what you are praying for. You may say: "But God knows already what we all need." Certainly He knows it, but He has told us none the less that He likes us to state our needs clearly: just as your parents may know what you want for Christmas, but they like you to tell them just the same.

First of all, let us ask God the Father in His providence—His care for all of us—that He may send peace to the world in the year 1948 just as He sent His Son, the Prince of Peace, into the world at the first Christmas. Jesus Our Lord was the Father's gift to mankind. Peace is a gift—you ask for this gift each day at Mass, "Give us peace"—and so we must pray directly for it to come to us.

Again, let us pray to the Son of God, that He may change the minds and hearts of men who are creating misery for themselves and others, because they do not listen to His voice or hear His commandments. Pray that people who treat working people with injustice may listen to the Saviour's warnings as to what He will say to them at the Last Judgment. Pray that people who are suffering because they are unjustly treated may not despair or be filled with hatred, but turn to Our Lord for light and help.

Finally, let us pray to the Holy Spirit that He may teach wisdom to the men who make the laws and govern the different countries—including our own—and to the voters who put them in power. Ask that they may make

our country, in union with all the other countries of the world, strong and secure against wicked men who would like to wreck our homes and put us in slavery.

Remember you are not offering these prayers alone. In your minds join yourselves to the many millions of children who, like yourselves, will be praying all over the world this coming year for our Holy Father and the things he asks people to plead for. If you want these prayers to have their full force, weight them with practical charity to children in other lands. Think of the thousands and thousands of children who gathered a few days ago in the streets of Paris and shouted cheers of thanks and joy as the gifts from the U.S. were distributed to them. Make sure that some other child can thank you and thank God for you, as you pray of nights; and what is still lacking in your prayers ask Our Lady to complete with her powerful intercession. If you keep these things in mind, your prayers can and will rebuild the world. And we grown-ups will stand firm with you while you rebuild it.

Venezuela plans for refugees

While our doors are still barred to the men and women of Europe who seek to build a new life in the United States, countries to the south of us are eager to profit by the addition of new blood and new initiative in developing their national resources. Venezuela, for instance, has taken a frankly generous policy towards immigrants, according to *Farol*, organ of the Creole Petroleum Corporation. Most of the 15,000 immigrants who were contracted for with the IRO (International Refugees Organization), have already arrived in Venezuela, and come for the most part from the occupied zones of the Old World: Poles, Rumanians, Bulgarians, Yugoslavs, Danes, Swedes, Norwegians, some Belgians and French, Italians and Germans, as well as many Ukrainians and Portuguese.

Venezuelan immigration policy is part of a general plan of internal colonization, which aims at incorporating unused lands into the national economy, settling the native rural population under conditions which will benefit their economic level and, at the same time, take care of large contingents of immigrant refugees. From October to December, 1945, 425 immigrants landed in Venezuela; from January to December, 1946, 1,780; in the first six months of 1947, 5,175 came—1,728 in the month of June alone. According to official statements, some 45,000 are expected for the coming year.

A considerable proportion of the immigrants find home and livelihood on scientifically planned agricultural colonies, under the direction of the Venezuelan Technical Institute of Immigration and Colonization. Many of the

colonists will find markets for their produce in connection with the country's extensive petroleum developments.

A "Gallup-type" poll of representative and well distributed popular opinion in Venezuela registered 85.3 per cent strongly in favor of admitting immigrants; and only 9.01 per cent were opposed. Such objections as were raised were aimed at a few small specific groups of immigrants, not at the refugees as a whole. As for the types desired, the following preferences (in percentages) were registered in the poll: farm help, 82.21; mechanics, 77.44; teachers, 59; construction workers, 77.81; engineers, 41.58; farm owners, 49.94; physicians, 40.34.

The U.S. has nothing like Venezuela's proportion of uninhabited productive land and undeveloped resources. But none the less, where Venezuela can absorb tens of thousands, the U.S. could absorb ten or a hundred times that number, if the good will and the scientific planning of the smaller country were applied to the problem. Venezuela's success to date in dealing with the refugees is a reproach to our own Government's neglect of the problem. It is also an encouragement to those who, like the newly formed Catholic refugee organization, are striving to work out a scientific placement system.

Consistency towards China

The United States Government doesn't seem quite clear what it proposes to do about China.

Listed originally among the countries scheduled for emergency aid, China's appropriation was killed by the House and restored by the Senate to the amount of \$18 million—a gesture—in a hurried compromise which earmarked the money from the still unappropriated balance of the post-UNRRA authorization of last spring. Nor does the State Department seem any more decisive in its thinking about China. When Lieut. Gen. Albert C. Wedemeyer, whose report on China the State Department has not yet released, urged the Senate Appropriations Committee to extend all possible aid to the government of President Chiang Kai-shek, Senator Styles Bridges, the committee chairman, sought information from State Department officials Willard L. Thorp, Assistant Secretary of Economic Affairs, and W. Wallace Butterworth, Director of the Office of Far Eastern Affairs. The State Department, Mr. Thorp replied, had no program covering the appropriation prepared, but a plan was now under inter-departmental review.

Perhaps, as Gen. Wedemeyer suggested, our policy towards China would be clarified if we would get our objectives straight. Our guiding policy, as the General sees it, should be to retard, block and penetrate "those areas which have come into the orbit and influence of a Power that has world expansion in its program." Perhaps, too, our position might be further clarified by a consideration of the opponents of the Chiang Kai-shek regime, by the noisy protests, for instance, of Representative Marcantonio, who attempted to tie up the holiday-bound legislators in an effort to prevent an appropriation for China.

It is simple enough to brief a plausible case against

the current regime in China. And undoubtedly many of the counts in the bill of particulars have a verifiable basis in fact. That the Chiang regime is weakened by corruption and inefficiency, that its record is marred by surveillance and suppression of opposition, that it has defaulted on promises of economic and political reform, are all part of the record. Equally part of the record are China's exhausting struggle for independence, her people's heroic stand by which more than a million Japanese troops were held in check, and her current campaigns against a communist conspiracy which is successfully attacking the Government on all fronts.

Parliamentary democracy, said Dorothy Thompson recently, is a luxury Europe may not be able to afford in its present crisis. To demand at the present hour a fully developed political democracy in a country as politically primitive as China is naively doctrinaire; to expect immediate and long-overdue economic reforms, corrections of ancient injustices, bespeaks an interested concern for China's future but betrays a blithe ignorance of the chaos of civil war; to insist on a prompt and universal remedying of corruption as a condition of American aid indicates an unworldly unawareness of the salary problems of a financially embarrassed Government and of the traditional Chinese "squeeze" or graft.

An American doctor who has spent two years for UNRRA at hospitals in China's hinterland recently said: "A medical case here hardly ever comes to the physician in a simple stage. Malnutrition, poor sanitation and medical ignorance are so widespread that they [Chinese patients] do not arrive until they are at death's door and it is too late for the surgery that could have saved them." It is to be hoped that American aid for China's Government, prompted by the interesting features of the symptoms and determined to preserve at all costs clinical cleanliness, doesn't begin to operate "too late"—not in the face of a threat which Gen. Wedemeyer has described as coming from a "power that has world expansion in its program."

Pandering to prurience

On Jan. 5 the R. W. Saunders Co. will publish *Sexual Behavior in the Human Male*, the first of a series of books based on an extensive study of the sex habits of Americans. The study has been conducted by Dr. Alfred C. Kinsey and a staff of assistants at the University of Indiana; they have had the sponsorship of the National Research Council and financial support of the Rockefeller Foundation's Medical Science Division. It is claimed that the book is strictly scientific and that its findings and the ultimate conclusions of the entire series will be an invaluable addition to our knowledge of the actual status of sex, as against generally accepted suspicions, hopes, impressions and superstitions.

The sound conclusions of genuine science are part of God's truth and as such are never to be disowned, flinched from, hushed up. But there is a vast difference between the recognition and use of scientific truth by those who have a legitimate interest in it and its helter-

skelter popularization among those who have no ground for interest save curiosity. As well might one popularize for the masses a strictly scientific treatise on the compounding of poisons. It is not that sex is a poison—it is one of God's most noble creations; but the aberrations of sex can be poison; and certainly what this age needs is less emphasis on sex, not more.

These observations are forced on us by the fact that Dr. Kinsey's forthcoming scientific work is being plugged for best-sellerdom just as though it were any ordinary book designed for general reading. A streamlined article on it has appeared in the December *Harper's* magazine; the same month's issue of '47 carries another pot-boiler, which adds the refinement of quoting various State statutes of "crimes against public morals," some of which, even under their legal terms, are detailed enough to suggest experimentation to the prurient. Other magazines which bring the book to wide public attention are *Science Illustrated*, *Readers' Scope*, *Look* and *Newsweek*.

We say nothing here on the value and integrity of the book itself. It may well be a monumental, pioneering, epoch-making work, as is claimed. What we do question is the ethical justification of such advertising in national magazines which reach the home, fall into the hands of adolescents, of the mentally immature, on whom the book itself will have one of these two results: either the study will be so scientific, with charts, graphs, technical language, as to be unintelligible—and hence the merely curious reader will have been duped into buying it; or it will be intelligible and, by the very nature of the subject it treats, suggestive—and hence the curious reader will be stimulated into a course of thought and action against which he, above all, needs to be steeled.

It is too late to annul the irresponsible ads; there should be none in the future.

Message on the Marshall plan

President Truman, in his message to Congress on December 19, brought into the open the underlying significance of the Marshall plan. With frank objectivity and disarming simplicity of expression, he pointed out that our country has reached the time of decision. Upon what we do during the next few months apparently depends the future of freedom in the Western world. And upon that in turn depends the answer to a further question which haunts the minds of many: Will we be called upon again within this generation to fight a war in defense of the freedom we hoped was secure when Hitler fell? It is as if the fate of the postwar world awaited the outcome of the great American debate over long-term aid to ravaged Europe.

The President did not put it quite that bluntly, to be sure. With the exception of a few prophetic passages, he simply told us the facts and left the conclusions to the readers. But Mr. Truman did make clear the nature of the issue before us. "We must now make a grave and significant decision relating to our further efforts to create the conditions of peace," he wrote. From that point on it becomes increasingly clear to the reader of the

message that more than the economic or even political future of the cooperating European nations is at stake. Western civilization itself hangs in the balance. Should the European Recovery Program not materialize, or be delayed too long, then the freedom of the Western peoples, ourselves included, will be in serious danger. Our civilization cannot long survive enslavement.

As the President sees it, "The next few years can determine whether the free countries of Europe will be able to preserve their heritage of freedom." What happens to these embattled countries, progressively worn down by a cold war, is of more than academic interest to us. It implies no denial of our sincere wish that Europe regain her economic stability, to recognize that our own national security is also threatened. Mr. Truman expressed it thus:

Our deepest concern with European recovery, however, is that it is essential to the maintenance of the civilization in which the American way of life is rooted. It is the only assurance of the continued independence and integrity of a group of nations who constitute a bulwark for the principles of freedom, justice and the dignity of the individual.

The economic plight in which Europe finds itself has intensified a political struggle between those who wish to remain free men living under the rule of law and those who would use economic distress as a pretext for the establishment of a totalitarian state. In aiding Europe retain her independence, we are fighting both her battle and our own. That it is a cold war, with economic reconstruction as a chief weapon, should not blind us to the consequences of failure.

If the above seems exaggerated, we can only urge that the incredulous and the sanguine study seriously both the Truman message and the report of Secretary Marshall upon his return from the fruitless London conference of Foreign Ministers. Let them then, step by step, review the Soviet strategy over the past two years, and more especially since the Marshall plan was first suggested on June 5, 1947.

We are dealing with a most dangerous adversary, who proceeds unhampered by the exigencies of democratic debate or of legal barriers. It is that adversary's most ardent desire, expressly admitted at the time of the 16-nation Paris conference, that the European Recovery Program fail. In its place the Soviet wants chaos to reign, for planned disorder is the proper seed-bed for growth of the communist international.

Goods and dollars cannot, of themselves, save our civilization from the totalitarian onslaught which threatens it. For that matter neither can weapons, nor the extensive defense program which fast becomes imperative. Only moral renewal, and the establishment of a reign of social justice and charity, can save the West from the communist threat. But as we strive for spiritual resurgence, we cannot allow men to succumb from sheer want of material goods. The European Recovery Program is based upon recognition of this fact. Moreover, by helping men to help themselves, rather than to become permanent objects of relief, it moves with sureness in the direction of social reform. Thus it becomes an expression of the constructive Christian heritage of the West.

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Past and future in India

Edward de Meulder

Father Edward de Meulder, Belgian Jesuit now on a year's tour of the U.S. in connection with the Indian National Catholic College at Ranchi, Bihar Province, has spent twenty-one years in India helping Indian farmers escape loansharks through the Catholic cooperatives.

"Nobody knows my country, neither strangers nor its own sons." These opening words of Hutchison's book on Canada, *The Unknown Country*, might well apply to India with its 400,000,000 inhabitants, massed together in an area only half the size of Canada. Tourists and novelists, with their hasty surveys, are likely to be wrong about India. Their one-sided versions have earned them the title of "India's drain-inspectors."

The "East is East and West is West" approach is out of date, in addition to being untrue and un-Christian at any time. "East and West are but alternate beats of the same heart"—these words of the Bengal poet, Rabindranath Tagore, sound much more Christian, and express the right attitude and approach towards a great people.

On August 15, 1947 India achieved freedom and became mistress of her own destiny. Before this freedom was finally achieved, however, the Indian elephant was subjected to an eleventh-hour operation by which the right and left ears were lopped off and made into a separate state called Pakistan. Even so, Moslems and Hindus are still found together by the millions on either side of the dividing line, and only history will tell whether this attempted political division of India on a religious basis was a solution in the right direction. It ignores the fact that the unity of India is essential for: 1) self-defense, especially at the northwest frontier, where Mount Stalin looms on the horizon; 2) for equality of economic opportunity throughout the Indian continent; 3) for economic and intellectual intercourse; 4) for the cultivation of better human relationships and a richer culture.

Until Pakistan and India federate, efforts should be made by all well-wishers to heal the wounds and apply the balm of charity. Christianity may be called upon to take the lead in this matter.

The attitude of the Church may be described as loyal but realistic. The Church, with her centuries-old experience, knows human nature too well to be blind to possible persecution and petty discriminations. As a matter of fact, such a silent persecution, inspired by reactionary landlord interests, has already begun against the Catholic schools in Bihar Province and in the feudal state of Travancore. This local persecution has not, of course, and will not have, the sanction of the Indian High Command in New Delhi.

The Catholic Church made it clear last August 15 that it stood with the Indian people. The twenty Indian bishops joined with the foreign bishops in one great chorus of *Te Deum's*; the 5,000 Roman Catholic priests in India (of whom 3,680 are Indians) and the 9,000 Catholic sisters (of whom 6,000 are also Indians) pledged themselves in concert to help the new Government in its giant task of economic and spiritual reconstruction.

The Indian Catholic layman remembered that Catholi-

cism did not come to India with the British, and was not going to leave India with them. Because of this general attitude there seems to be a growing sympathy toward Christians, which has already manifested itself in Parliament during discussions on fundamental and minority rights in the new Indian constitution. The Constitutional Assembly has already embodied therein the following rights: 1) the right to practise and propagate religion; 2) the right to maintain schools and other institutions and to administer religious affairs without interference. The word "propagate" was included, in the words of a distinguished leader, "out of courtesy to the Christians."

In connection with the new status in India, the Most Reverend Thomas Pothacamury, Indian Bishop of Bangalore, as Secretary to the All-India Catholic Bishops Conference, made the following statement:

We welcome the principle of free universal and compulsory education.

We do not ask for any financial assistance for religious teaching, as such, but for the secular instruction imparted to the pupils in accordance with government regulations.

To a reporter of the *Catholic Herald*, who asked him: "Will the political independence of India reduce grounds for suspicion?" he answered:

I believe it will; with the withdrawal of the Britishers, there will be no cause for our opponents to think that Christianity is allied to Western domination or is a Western type of civilization. Also, the growing number of Indian bishops and priests will do much to remove this objection. Any misgiving on the score that we are seeking political privileges under the guise of religion were dispelled by the memorandum presented to New Delhi last April by Catholic and Protestant leaders, in which the claim for separate representation was definitely renounced.

In the new India, Christian leaders seem to be called upon to interpret Christian values to the nation's builders. In addition, according to the thesis of the Parsee, J. Sanyard, Christianity has the mission of building a third community in India out of the 100 million outcastes and untouchables, as a solution to the Moslem-Hindu problem and to untouchability itself. According to this non-Christian thinker, only Christianity can ever do away with the roots of untouchability and caste, and only Christianity is able to build up a bloc that will dull the edge of the Hindu-Moslem rivalry by functioning as a buffer party between them.

Among the various forms of Christianity, Sanyard advises the untouchables and aborigines to choose Catholicism. Protestantism, because of its cold and rationalistic characteristics, has no lasting appeal to the emotional and imaginative Indian temperament. Besides, he says, Indians have always wanted a Mother-Goddess.

They will find an answer to their desires in the reverence Catholics show for the gracious Mother of Jesus—not a Mother-Goddess, but the Mother of God.

On the morrow of India's rebirth as an independent nation, it is necessary to remember a few economic facts if we wish to understand the setting in which the various forces are actually at work in the country, and what part those forces are going to play.

The first point to note is that India has tremendous assets in the banks in London (Britain owes fifteen dollars to every Indian); it has tremendous manpower; it has great industrial possibilities, a growing trade and potentially rich agricultural resources.

But India has tremendous handicaps, too:

1. The average living standard is the world's lowest.
2. The average life expectancy is only twenty-seven years.

3. Forty million Indians would have nothing to eat if the rest of India were to have a normal diet. When the Bengal black-marketeers—sponsored by a laissez-faire government at New Delhi—noticed in the second year of the war that there was no Food Department in the majestic government buildings of New Delhi, they played their usual game. Result: three million people died in the streets of Calcutta in a few months during the war.

4. The average per-capita income is only two dollars a week.

5. The consumption of cloth per capita is sixteen and one-half yards per year. When you consider the length of the women's saris, you will admit there isn't much left over for the men.

6. At present, 70 cows and she-buffaloes out of 100 give no milk. How could they when they have nothing to eat? The Egyptians have 25 cattle per 100 acres of cultivation, the Dutch 38 for the same area, the Indians 67.

7. Malaria, tuberculosis and hookworm are widespread. There are few doctors and nurses in pitifully few hospitals. (I must here pay tribute to that magnificent body of American missionary workers, the Catholic Medical Missionary Nuns of Philadelphia, with whom I have had the honor to work, and who form one of the most promising bodies of missionary endeavor in India.)

8. A hundred million landless laborers are unemployed, looking either for land or a job.

9. One-fifth of the arable land has been kept fallow by force, while the subdivision and atomization of economic holdings goes on. The British farmer cultivates 26 acres; the Canadian, 140 acres; the Indian, three to four acres on an average.

This, in bare outline, is the situation which challenges the Indian national leaders as they inaugurate the new regime. That they understand it and intend to bring about a better state of affairs can be seen from the following resolution placed before the Indian National Congress on November 19:

Our aim should be to evolve a political system which will combine efficiency of administration with individual liberty, and an economic structure which will yield maximum production without creation of private monopolies and concentration of wealth and

which will create a proper balance between urban and rural economies. Such a social structure can provide an alternative to the acquisitive economy, private capitalism and regimentation of a totalitarian state.

The economic rehabilitation of India is also a challenge to the Catholic Church—the Church of *men*, not of souls only—which is ever interested in the material welfare not only of her own children but of the whole of mankind. To make her contribution, the Church will have to require of both priest and layman an intense social apostolate and a firm determination to carry out Catholic social principles—with which the resolution quoted above is in remarkable harmony—to their logical conclusion. It may be that South Bihar, in the diocese of Ranchi, one of the youngest missions, has already shown the way.

The story of Catholicism there reads like a novel; it is the thrilling story of the liberation—spiritual, social and economic—of a downtrodden race. Nothing shows more clearly that the Church is able and willing to make its contribution toward India's economic rehabilitation.

In South Bihar, also called Chota-Nagpur, the Church began its work by giving the illiterate people an education. Tens of thousands of boys and girls of Uraon, Munda,

Kharia, Santal and other depressed races have thus regained their self-respect. To show the extent of this effort it is sufficient to mention that the Church conducts in South Bihar some

800 schools, from primary to college level and including vocational schools. These schools are open to all, regardless of religious affiliation.

From the first grades, great stress is placed on both the spirit and habit of unselfish cooperation, and every boy and girl is taught the philosophy of the co-op movement. A model of cooperation frequently singled out for study in the schools is the self-help-rice-bank co-op which, under missionary leadership, has brought new hope to numerous villages and saved them in times of scarcity.

The aim of the Church is to restore an independent peasantry, which explains the stress on co-ops. Over thirty years ago, a German Jesuit, Father John Hoffmann, founded the Catholic Cooperative Society, and by this means thousands of farmers have been enabled to escape the grasping hands of loan sharks and preserve their holdings. The Society lends assistance in improving seeds and breeds of cattle, in starting irrigation projects and in helping promising boys and girls to get a higher education.

Economists in America may be interested to know how the disintegration of the ancient Indian village system, called *panchayty-rajya*, came about. From time immemorial India possessed a wonderful village system that was responsible, to a very great extent, for the survival of the Indian personality and for her prosperity in days gone by. In this system, land belonged to the village, not to the state or the king or private individuals. The village settled certain lands on individual farmers, but held the rest in common. The common land, which



was administered by a freely elected board called *panchayat*, was devoted to grazing, forests, playgrounds, fishponds and small irrigation projects. These village republics were then federated into groups called *parhas*. Under the Mogul regime, taxes were collected from the village communities by officials who formed a class which tended to become hereditary.

Britain entered the Indian scene with the formation of the East India Company in 1600. This was merely a trading company of British merchants, but inevitably, through deals with the native Indian rulers, through the necessity of self-protection and defense, it became the virtual governing power in Bengal and the neighboring states. In 1784, the British Government felt that the power wielded by Englishmen in India should be subject to the control of Parliament, and passed the first of the long series of Acts by which British India became part of the British Empire.

One disastrous effect of British rule was the ruin of the village communities and the elevation of the tax collectors to the status of ownership. The former proprietors were left as tenants on their own land.

This was not due to any malice on the part of the British officials, but simply to the inability of an eighteenth-century European to conceive that these dark-skinned peasants had evolved a system of land tenure far superior to that which prevailed over most of Europe. A similar system had flourished in England before the great land-steal by the wealthy families under Henry VIII, but that, of course, was hardly known to the average government servant.

As between the glib, smooth *zemindar* and the inarticulate peasant, there could be only one outcome to the question. "What are my title-deeds?" the peasant would say: "My ancestors wrested this land from the fangs of the snake and the teeth of the tiger. See, here are my ancestral tombs on my own land. Those are my title-deeds." And perfectly valid titles, too, in that society; for the centuries-old custom demanded that a man bury his parents in his ancestral land. But all this was lost on the legal-minded civil servant; and the robbery of Henry VIII was re-enacted in India under Lord Cornwallis in 1793.

From that day to the present, the selling out of mostly unwilling and often deceived farmers has continued unabated, whatever the legal or semi-legal labels attached to the process. I have on file 100 typical cases, of which I have personal knowledge. On the days for auctioning these independent farmsteads, many a court resembled an Indian meat market where the vultures wait all around for their share.

It is to the credit of the Indian National Government that it is taking the bull by the horns, and that the recommendations of the Floud Commission (a land-revenue commission appointed in Bengal in 1938, with Sir Francis Floud as chairman, to re-examine the land-revenue system) for the suppression of the *zemindari* or landlord system are going to be put into execution. With the Indian farmers, we are keenly interested in what is going to happen to these restored lands. The farmers

do not want them to fall into the hands of companies; neither do they want the government to become the *zemindar*, or landlord. Wholesale nationalization of lands or industries is not the remedy nor is it healthy administration.

Apart from certain public utilities, Catholic-sponsored organizations favor, not the nationalization of property, but rather the better distribution and development of property. The *Jamin Bachais Sabha*, for instance, a non-political organization of farmers in Ranchi diocese, has long been trying to have the Government allot ten or twenty acres of land per family as the unit of economic holdings—or at least a minimum of ten acres per family, privately owned by independent farmers. These farmers should be joined in a progressive All-India cooperative union of free and independent farmers' leagues. Government should then help these unions generously with marketing facilities, with improved seed, instruments, cattle, poultry, fisheries, and especially with well-considered irrigation plans, prepared by picked engineers, and honestly carried out. Numerous farmers' leagues in India, including the Catholic Cooperative Society and the *Jamin Bachais Sabha*, would be ready to cooperate whole-heartedly. In my personal interview with Pandit Jawaharlal Nehru last December, I observed that he took note of the above program and showed a lively interest.

India is historically and primarily a land of villages; ninety per cent of the people live in them. Seventy-two per cent of the people are dependent on agriculture, as compared with twenty-five per cent in the United States and ten per cent in England.

A property-owning and prosperous Indian democracy is contingent upon the harmonious growth of India's urban and rural economy and a constructive program of rural and industrial reconstruction—a program in which the most will be made of India's immense natural resources and, above all, a program in which men, women and children will be considered of first importance.

I happen to be one of the incorrigible optimists who think that within ten years India will be considered one of the leading nations of the world.

But to be lasting, economic and social freedom must be rooted in, and crowned by, that freedom wherewith Christ has made us free. Ancient India has always prayed:

Lead us from error to Truth
Lead us from darkness to Light
Lead us from death to Immortality

The answer to that prayer is Christ. Even now, He is respected by Moslem and Hindu alike. Christ is the bridge between the heart of a Hindu and the heart of a Moslem, and He alone can achieve the highest synthesis of the truth and beauty that is found in Eastern thought as abundantly as it was found in Graeco-Roman thought.

Leaders like Jawaharlal Nehru, Gandhi, Keshub Chunder Sen and others have paid the highest tribute to Christ. Though not knowing Him yet, they have proclaimed Him the "expected heir to a vacant throne." *Sic jaxit Deus.*

Mr. Wallace and the CIO

Benjamin L. Massie

Is Henry A. Wallace an impractical dreamer or one of the most resourceful political operators on the American scene? AMERICA's industrial-relations Editor analyzes Mr. Wallace's chances with a possible third party in the light of labor-leaders' reactions to his recent statements.

Among his enemies it has become a habit to represent Henry Agard Wallace as an impractical dreamer. Even some of his friends are willing to concede that the man does occasionally indulge a harmless flair for eccentric hobbies and queer experiments. What his enemies overlook, however, but what his dwindling circle of friends knows very well, is that Henry Wallace is one of the most resourceful operators on the American political scene. For a man who faced the voters only once—and that time in the shadow of Roosevelt—Mr. Wallace has done all right by himself. With even greater resources, how many other men have ever succeeded in becoming Secretary of Agriculture, Secretary of Commerce and Vice-President of the United States?

All this is by way of introduction to what is likely to be the final chapter in the rise and fall of Henry Wallace as a factor in American politics.

That chapter began back in 1943 when Mr. Wallace was Vice-President. It was clear then, with the farmers prosperous and returning to their normal Republican allegiance, that Mr. Wallace had lost his political base of operations in the Midwest agricultural belt. To maintain his place on the ticket in the event Mr. Roosevelt could be persuaded to run for a fourth time, and to head the ticket in case he could not, the Vice-President had to find a new base of operations. With his farm support largely gone, with business solidly opposed to him, where else could he turn but to organized labor?

Fortunately for him, just about this time Philip Murray and Sidney Hillman had decided that labor would never be able to achieve its economic goals until it counted for more politically. And so it came about that the CIO prepared to throw its weight around in the 1944 campaign. It created the Political Action Committee (PAC), and Mr. Wallace's friends were there to see that he got in on the ground floor.

That initiative paid big dividends, even though the fledgling PAC wasn't strong or astute enough to put Mr. Wallace across as vice-presidential nominee at the 1944 Democratic convention. But Mr. Wallace did become Secretary of Commerce, and only the Senate prevented him from getting the Reconstruction Finance Corporation as well.

Then Roosevelt died and Harry Truman became President. There are many versions of the break between the man who became President and the man who might have become President, and the reader can choose his own. Anyhow Mr. Wallace, forced out of the President's cabinet, was once again faced with the problem of finding a base of operations. Unless he did so, he would have nothing to bargain with in 1948. He might even be finished politically.

Having taken a stand on foreign policy which hap-

pened to coincide with the Communist Party line, Mr. Wallace must have weighed the possibilities of accepting support from what W. H. Chamberlin has called the "indecent Left," from "front" organizations and the CP wing of the CIO. This would be risky, but these groups could give him a platform from which he could appeal to the peace-loving instincts of the American people and exploit whatever inclination to isolationism still existed in the country. They might give him, too, the inside track to the doorbell-ringing PAC, which proved so helpful in 1944. Furthermore, by operating from this base, he would be in a position to threaten the Democratic high command with a third party in 1948 unless it made a place for him and his ideas. This was a real threat because a third party, if solidly supported by the CIO, could wreck President Truman in New York, and probably in four or five other States as well.

And so Mr. Wallace plunged. In no time at all he became the darling of the *Daily Worker*, second only to Senator Pepper in its strident affections. And the large crowds which turned out to listen to him were the sort that only the Communists in this country can readily assemble. No one can say that the Party and its stooges did not deliver.

In order, however, to win his desperate gamble, Mr. Wallace had to fall back on his reputation for idealism and play his fabled innocence to the hilt. With every statement of Molotov's, with every speech of Vishinsky's, the angry disgust of the American people with communism mounted. Their very desire for peace, upon which Mr. Wallace hoped to capitalize, only fanned the fires of their bitterness toward Soviet Russia. As the harsh realities of Stalin's policy of brutal aggression became too obvious to ignore, the scales of isolationism fell from their reluctant eyes. They might still be dubious about the Truman policy or the Marshall plan, but they had no doubt that Moscow, not Washington, was blocking the road to peace.

Unable to ignore this rising tide of anti-communist sentiment, Mr. Wallace, in a speech in Brooklyn on December 4, tried hard to dispose of the embarrassing issue. "I am no authority on communist actions and tactics," he conceded, but he refused to allow "red flags in the hands of the reactionaries" to keep him from stopping "the reactionary express as it speeds down the tracks toward yesterday." He was, you see, just an innocent, high-minded liberal who would not let reactionary attacks on Communists deflect him from his crusade. Unfortunately, with relations between Soviet Russia and the U. S. becoming progressively worse, Mr. Wallace's rhetoric rang hollowly across the land. In this day and age, how could the American people trust a man with high position who publicly admitted that

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he was "no authority on communist actions and tactics"? If he still wondered whether he had managed to escape politically untarnished from his Red associations, he did not have long to wait for an answer.

It came on December 6 when CIO President Philip Murray, in a State Department broadcast beamed to Russia, exploded the Wallace line (it is Vishinsky's, too) that the Marshall plan is a Wall Street plot aimed at war with the Soviet Union and the destruction of progressive movements all over Europe. The CIO, he said, "looks upon the foreign-aid program very much the same as we looked upon wartime lend-lease to our allies." To call this program a Wall Street plot, he insisted, "does an injustice to the American people as a whole."

Two days later Mr. Wallace was answered again, this time closer to home. On December 11, Louis Hollander, head of the New York State CIO, a power in the Amalgamated Clothing Workers and in the American Labor Party, charged that isolationists, reactionaries and Communists were joining hands to block aid to Europe. Said Mr. Hollander:

The CIO and the Amalgamated are wholeheartedly for the kind of program outlined by Secretary of State Marshall in his Harvard speech months ago. We condemn the reactionaries on the right and on the left who are standing in the way of prompt relief. This blast effectively demolished Mr. Wallace's plaintive plea for the poor misunderstood Communists cruelly badgered by wicked reactionaries. It did more: it left the public wondering with which group, in Mr. Hollander's opinion, Mr. Wallace stands—with the isolationists, the reactionaries, or the Communists? Or was the CIO leader intimating that the one-time sandy-haired knight of the Amalgamated and the PAC had been sold a bill of goods?

But the most damaging answer of all was still to come. Exactly twenty-four hours after Progressive Citizens of America announced that it was inviting its hero to run for the Presidency in 1948 on a third-party ticket, President Jacob S. Potofsky of the Amalgamated Clothing Workers, following a hurriedly called meeting of New York affiliates, issued the following statement:

New York affiliates of the Amalgamated Clothing Workers of America, in view of many conflicting press reports dealing with the political situation in New York State, reaffirm the position of the Congress of Industrial Organizations and that of the Amalgamated nationally, opposing the formation of a third party on the national scene for the year 1948.

And the statement continued:

As to speculation concerning the actions of the Amalgamated officers and members who are in the American Labor Party, in the event of a third-party ticket, we wish to make it clear that we will meet that situation if and when it arises. Amalgamated officers, both in and outside New York State, will take such actions as are consonant with CIO and Amalgamated national policy.

In the careful wording of that announcement Mr. Wallace could read his political doom. If he had ever intended to run on a third-party ticket with CIO support,

that plan must now be abandoned. If he never had been serious about it, if he was using the third-party threat as a club over President Truman, this strategy, too, had failed. For the action of the Amalgamated meant that any alliance whatsoever between the Communists and the nation's liberals and labor leaders had become impossible. It isolated Mr. Wallace; it left him in an exposed position surrounded by Communists and by their stooges and fellow travelers. *And it did this even in New York State where the American Labor Party remained the only cloak of political respectability left to the Communists in this country.* After the Amalgamated had spoken, the Democratic high command knew that it could safely ignore Mr. Wallace. If the ALP attempted to put a third-party ticket, headed by Wallace, in the field in 1948, it would commit suicide. Either the Amalgamated would take over and drive the CP'ers out, or the Amalgamated would withdraw and leave the worthless shell of the ALP to Mr. Foster and his henchmen.

To those who have followed political developments in the CIO over the past five years, the Amalgamated statement on December 17 marks the end of an era. PAC was founded in the days of Big Three unity in world affairs. At that time the Communist Party was following an ultra-patriotic line under Earl Browder—all-out for winning the war and for a world peace organization built on an alliance between Russia, Britain and the U. S. It was inevitable that the Communists in the CIO would

play a large part in PAC affairs. Looking back now, one can marvel that Philip Murray and Sidney Hillman managed so well to keep them out of high position. But the very fact that the Communists were loyal to what was then not merely CIO policy but the nation's policy as well, and were tireless in their activities to carry it out, made it very difficult for the CIO to shift when a shift became necessary.

This was especially true in New York, where the existence of the American Labor Party created a back-breaking problem for Sidney Hillman. Both the Amalgamated and the International Ladies Garment Workers had sunk thousands of dollars into the ALP, and together they had fought to keep it out of the hands of the Communists. Just when the struggle was becoming desperate, the CIO launched PAC. How was Hillman, already deeply committed to ALP, to fit the new organization into the New York set-up? And what was he going to do about the CP-dominated CIO unions which he was stoutly fighting in the ALP?

Hillman's decision was ingenious. He proposed to David Dubinsky, President of the ILGWU, that the ALP be reorganized on a straight trade-union basis, the voting power in its councils to be proportionate to the per-capita payments of the affiliated unions. By this means Hillman hoped to keep ALP in anti-communist hands. Mr. Du-



binsky flatly rejected this proposal, doing so, according to a well substantiated report, in a manner that Hillman and his associates judged insulting. There followed the lamentable break which continues to bedevil labor unions in New York, a bitter primary campaign for control of ALP, and the eventual founding by Mr. Dubinsky and anti-communist liberals of the Liberal Party. With the exception of the Amalgamated, anti-communist CIO unions in New York, while professing to support PAC, never did affiliate with ALP and gave it little support.

As the hope of world peace based on Big Three unity faded, as Soviet imperialist aims grew in clarity, as attacks on socialist and peasant leaders in Eastern Europe increased in intensity, the Amalgamated was forced to reconsider its position. Before his death, Hillman had decided that the Amalgamated and the CIO had to take a stronger stand on the communist issue. This decision was communicated to only a few people, and he was stricken before there was any manifestation, even in high CIO circles, of his change of mind. And so the leaders of the Amalgamated—who are hostile to the Communists—out of what they thought was loyalty to their dead

leader continued to go along with the ALP. Their position was complicated, of course, by the personal element involving Mr. Dubinsky.

Developments these past six months—the Marshall plan, the resurrection of the Comintern, the CIO stand on foreign policy at Boston—made it increasingly difficult for the leaders of the Amalgamated to maintain the *status quo*, and the decision of the PCA to invite Mr. Wallace to run on a third-party ticket brought matters to a head. The policy of watchful waiting had become outmoded and even dangerous. It had to be replaced by a policy of action. It is to the credit of the Amalgamated—but no surprise to its friends—that when the showdown came, it took the right course, a course in keeping with its democratic traditions and with the ideals its members associate with the name of Sidney Hillman.

And so the story ends, even though certain aspects of it will be argued for years to come wherever labor people gather. As for Mr. Wallace, there is nothing left for him to do except admit his mistakes, abandon the associates who have misled and used him, and return humbly to the old allegiances of happier days.

Pope Pius XII on the liturgy

Gerald Ellard, S.J.

Father Gerald Ellard, S.J., is internationally known for his authoritative work in making the Church's public prayer more generally known and loved. AMERICA readers will remember his articles on "The Social Body of Jesus Christ" and "The Big Book on the Altar."

When Pope Pius XII completed the encyclical *Mediator Dei* (November 20, 1947), it was four and forty years since Pius X's *Motu proprio* had launched the liturgical movement. In some quarters the liturgical movement has had a troubled passage, and part of the present message is a pacifying check on the wind and the waves; the rest is a chart by which to steer. Since controversial phases of the movement have not been evident in America, the present article will indicate enough of the background to illustrate one emphatic phase of the encyclical, and will then indicate doctrines and topics handled by the Pope in three out of four sections of the letter's length. A subsequent article will endeavor to set out how the new encyclical wishes us to assist at Mass, a topic which occupies the longest section of the 15,000-word epistle.

To give fullest force to his program for congregational participation in the music of the High Mass, Pope Pius X proclaimed the principle latent in this long sentence:

Filled as we are with the most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the people, we deem it necessary to provide before aught else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable fount, which is the active participation in the most holy mysteries, and in the public and solemn prayer of the Church [Nov. 22, 1903].

The principle was soon disengaged, in sense-quotation, to read: "Active lay participation in the liturgy is a fore-

most and indispensable fount of the true Christian spirit"; and in this short form it appealed to men's minds everywhere. Pope Pius X had indicated one mode of participating, by congregational song, at one type of service, the High Mass. But there are other, and much more frequent services; the low Mass, for instance. And there are various ways for laymen to take active part in the function, as by the use of the official Mass-prayers, group recitation and the like. Participation by receiving Holy Communion in Mass is surely one of the highest modes of participation, and one which Pius X declared (Dec. 20, 1905) to be daily accessible for those free from mortal sin and coming with a good intention.

In the next couple of decades, as enthusiasm for active lay participation gradually grew and spread, a certain amount of "participation experimentation," in the absence of definite rules of procedure, began to disclose itself in Catholic worship. This demanded judicious guidance at all hierarchical levels. Pope Pius XI often gave directions in specific instances; but up to now there never was an over-all discussion of program, with all the factors enumerated, all integration effected.

What was fortuitous, and unnecessary and unfortunate, was that the new "social" piety was often urged as a substitute for one's own private and personal prayer, for meditation in particular, as if doing social tasks compensated for leaving personal ones undone. This was a prepossession hard to dispel: Pius XI followed his reaffirmation of the *Motu proprio* (Dec. 20, 1928) by an

entire encyclical, *On The Spiritual Exercises* (Dec. 20, 1929), and by many similar endorsements. No passages of *Mediator Dei* are more forceful than those repeating this again.

During the war, signs multiplied that the Holy See was much concerned with such exaggerating tendencies north of the Alps. The papal charge to Rome's Lenten preachers touched on this in 1943, and so did—more publicly and at greater length—the encyclical on the Mystical Body shortly thereafter. The Lenten charge of 1944 came back to it, as did that of 1945. That the Pontiff was most anxious to foster and encourage the good in the liturgical movement was clear—for instance, in his message permitting the new Latin psalter to be used, at option, in the breviary. Speaking to some two hundred thousand men in St. Peter's Square (Sept. 7, 1947), before appealing for the sanctification of Sunday as the layman's first task of the hour, the Sovereign Pontiff spoke of the layman's religious formation, "the substantial bread of the Catholic faith which is offered to you in the complete living teaching of the Church, in the Holy Scriptures . . . in the sacred liturgy, in the approved practices of devotion, and in all sound religious literature. Pius XII's latest encyclical now affords the full living teaching of the Church on the liturgy.

The letter takes its beautiful title from the truth affirmed by Paul to Timothy, that there is "only one mediator between God and men, Jesus Christ, who is man like them" (Knox). Attention is thus fixed at the outset on the perpetuation of Christ's priestly intervention in heaven and on earth by the sacred ministers of the Church's public worship. But the origin and growth of the modern liturgical movement being accompanied by some excesses as well as good effects, this present letter is addressed to all: to the imprudent, that they restrain themselves; to the negligent, that they bestir themselves.

That man has the duty of worshiping God, by interior and external homage, is clear, for instance, by God's liturgical provisions in the Old Law, which, marvelous as it was in this respect, was but a shadow of the good things to be inaugurated by Christ, who entered this world, with a prayer to His Father, to be the Priest and Victim for our needs.

The primitive liturgy of the Church, inaugurated at the Last Supper, enabled the Church to share with Christ His priestly office and function; centered in the Eucharist, it grew with the Church's needs. Public worship is necessarily compounded of an internal homage of mind and heart wedded to an external setting of language, gesture, ceremonial. The efficacy of sacramental liturgy is chiefly *ex opere operato* (inherent in the rite itself), but is also *ex opere operantis Ecclesiae* (due to the effort of the worshipers). Personal prayer-life and social prayer-life are both needed and both in place, and neither is a substitute for the other.

Catholic worship, too, is hierarchic, the ministers by Christ's appointment being set apart from laymen by the indelible seal of Holy Orders; by these sacred ministers Catholic worship is conducted in the name of the Church.

Liturgy is so closely allied to doctrine that the prayer-forms are found to mirror forth dogmatic teachings.

Every century has provided new elements in this sacred temple, whose richness and variety increase from age to age. It is the task of the papacy, to watch over the liturgy and authorize any changes. If there is any departure from the use of Latin (perhaps desirable in some instances), the Holy See must give permission. Developments must be sound and proper, the eighteenth-century Synod of Pistoja illustrating an unbalanced liturgical movement. With the bishop, with the Pope, is the right way to go.

Thus far the first of the letter's four sections. The long second section, about one-third of the entire document, deals directly with the Holy Eucharist, all comment on which we reserve for our second article, save in so far as recommendations are indicated elsewhere in the letter.

The third section of *Mediator Dei* illustrates in considerable detail how the Divine Office and the Church Year supply warp and woof for public worship all the hours of the day and all the days of the year. The Pope bids us labor that popular participation in Sunday vespers be brought to flower once more amongst us. The appropriate lessons of Advent, Christmastide, Septuagesima, Lent, Holy Week, Eastertide, Pentecost are successively drawn out, and, in passing, a concept of Christ's "pneumatic" presence in the several mysteries is rejected.

The encyclical, towards its close, lists pastoral suggestions to make its teachings practicable. These comprise a list of things not to be in any way dispraised in fostering the liturgy, and a second list of things to be looked to by all priests of the Latin Rite.

That there is no inherent opposition between the liturgical spirit and other approved Catholic practices is insisted on once more: meditation, retreats, visits to the Blessed Sacrament, novenas, tridua, the rosary, monthly recollection, the Ignatian Exercises, Marian exercises during May and Sacred Heart devotions during June, all are quite in place, and prove that there are many ascetical mansions in God's kingdom upon earth.

On the other hand, all priests are called to labor that our public worship be ever better loved and cherished, and so provide a better bond between priest and people. This entails strict obedience to the Church's rubrical prescriptions. The basic principles for judging liturgical propriety given by Pope Pius X still stand, and are applicable to the structure and fabric and furnishings of the Church as well as to the music itself. The music program of Pius X and Pius XI is reaffirmed, and enjoined with current authority: liturgical choirs (*scholae cantorum*) are again called for, in conjunction with congregational singing, in both ancient and modern music styles, that the "peoples' voices will again resound like peals of heavenly thunder!" Young clerics are to be formed in things liturgical to sense the sanctifying force of the majesty of worship. Priests are asked to think they never do enough in bringing the people to share the Mass, the militants of Catholic Action supplying the "secular arm" in effecting congregational collaboration for God's greater glory and the good of souls.

A great fragment: Thomas' tract on law

Walter Farrell, O.P.

("Great Books" series, VIII)

In the very early day of radio the old crystal sets made it exasperatingly possible, within a few moments, to hear a few bars of music, a few sentences of an oration and a few blows of a prize-fight. Of course, no one argued that it was possible, under these circumstances, to appreciate the music, to follow the argument or to predict the outcome of the fight. This, however, is precisely the mistake made by the student who reads the tract on law by St. Thomas as a Great Book. It is not a Great Book; it is a fragment smack out of the middle of a very great book.

This tract on law from the *Summa Theologica* must be seen as a fragment, read as a fragment, under pain of misunderstanding the tract itself. The book from which it is taken has for one of its outstanding characteristics a perfect ordering of its thought. What is to be found in the very middle of the book is there of set purpose; which is to say that it couldn't, in the profound opinion of the author, be put any place else, because all that has gone before is essential to the understanding of this particular tract. For this tract to make sense, then, the basic truths that precede it in the *Summa* must at least be seen as basic in the thought of St. Thomas.

The appearance of law on the stage at the end of the second volume of the *Summa* becomes intelligible only when we have seen, in the first volume, an infinitely perfect God creating a world of spiritual, material and human creatures, all moved to the divine ends of the world by a divine government respecting the created natures which it is moving to their goals. We will have focused on the human creatures and seen man as a composite of body and soul, endowed with intelligence and free will, to whom physical force is a violation of nature, and moral force alone the movement consonant with his nature. This human creature must be seen as lifted far above his natural powers and natural goals by divine grace, and equipped for supernatural living on that supernatural plane; but fallen from it through a mysterious perversity that still characterizes the world of sin. In common with the pure spirits, this human creature is capable of receiving direction and, in his turn, of giving it; for he is in a true sense a participant of the providence and government of God, a creature made not so much to be moved as to be ordered, and to command his own obedience.

The second volume establishes the fact of a goal commensurate with the intelligence and free will of man; then accepts a supernatural goal more proper to God than to man. The instruments by which man attains to this goal will be his own acts—acts which have for their outstanding characteristic that of being controlled, directed, dominated by man himself. From this there follow the solid notions of morality, of responsibility, of reward and punishment; for all of these flow from the very nature of a controlled action aimed at or away from a goal. In the natural order that goal will be the reasonable good, the good that responds to the rational nature of man; in the supernatural order, where alone man's life is a success or a failure, that goal is no less than the eternal vision of God.

After a thorough inspection of these controlled actions in themselves and in their principles—man's passions and good and bad habits—we are ready to look to law for guidance and to grace for help.

There are several points in the tract on law in St. Thomas for which the reader, approaching it for the first time, might well be prepared. Among these may be mentioned: the deceptively compact definition of law; the analogous character of Eternal Law; the double puzzle of Natural Law's obligation and nature; and the field of positive law, both human and divine. A brief word on each of these points will make up the rest of this article.

In defining law, it is to be understood that St. Thomas is speaking of the law formally, i.e., as it exists in the mind of the legislator. He is not immediately concerned with law as it exists in codes of law or in the understanding of the subjects who must obey that law. In this sense, Thomas reduces all law to an authoritative, effective directive motion to a goal. His exact words are: "Law is a dictate of reason for the common good promulgated by one who has care of the community." In other words, Thomas has traced law to the common action of the controlling faculties of all human action, to intellect and will, thereby forever joining action and truth; whims, caprices, wilfulness are ruled out by truth, while sterile intellectual gymnastics are eliminated by action. The goal of good is the only excuse for the existence of law; and since a common good belongs to the community rather than to the individual, it is only the community, or its vice-regent, that can give authoritative direction. Promulgation, of course, is a necessary condition for observance of the law on the part of the subjects.

This definition follows from the very nature of man, who can be directed but must not be coerced. In all the physical universe, man is the only creature who can have law in this strict moral sense, because he alone has intelligence and free will; on the other hand, he is the only creature who needs law, because he is the only one who

is not driven by necessity but who chooses his own path by actions which are under his control.

When we speak of law in God we are talking in terms of analogy; God is utterly simple, in Him all things are one. The distinctions we make, the terms we use, are after our own mode of knowledge; since our intellect is so very feeble we must break up the white light of divinity lest it blind us altogether. This being understood, it is clear that an infinitely wise Creator, ordering the world to His divine ends, is by that fact a legislator. We must, then, see in divinity a divine dictate of reason ordering all creatures to the common end of the world. Since everything in God is eternal, this dictate of reason, or law, is eternal, even though it could be promulgated to creatures only in time.

In the *Summa Contra Gentiles* (Book III, chaps. 80 and 97) St. Thomas pushes this inquiry to its uttermost depths: the Eternal Law is that dictate of divine reason which determines the essences or natures of things. From this determination, all the details of divine providence and the divine government follow as conclusions from a principle. The basis of all law, then, is the truth of things as they are; the moral order and the ontological order are inextricably intertwined. Morality is truth in action. Whatever the fluctuations, variety or progress of law, this unchanging basis of truth is the solid, permanent foundation on which the lives and societies of men can be built securely.

This Eternal Law is promulgated by the Natural Law, or the participation of the Eternal Law in creatures, the law that is written by the finger of God in the very nature of things. Here, obviously, the discussion will be of law as it is in its subject rather than in the legislator; though, in the spiritual and the human world, there is a sense in which the creatures are themselves legislators, participating in the legislature privileges of God, with the result that the Natural Law in them lives up strictly to the generic definition of law. It must also be clear that a sharp distinction must be made between the Natural Law that guides inanimate and brute creation to their ends and the Natural Moral Law by which a man's conscience is bound, whatever the vagaries of his feet and hands. The Natural Law, in the sense of physical laws driving the elements, the plants, the animals and the physical side of man under the whip of necessity, cannot really be fitted into the definition of law properly so-called. This is not law, but it is so called in an improper, almost metaphorical sense. Law, strictly so called, is found in the natural order only in the world of spirits and of men; and there it is always a Natural Moral Law.

The first difficulty about this law in men arises from the fact that human nature is complete from the first instant of life, while a dictate of reason is possible only after some years. How can there be law, i.e., a dictate of reason, in man from nature from his first instant of life? How can a law be called natural that makes its appearance only after several years of life have passed? With an almost excessive brevity, St. Thomas meets the difficulty by distinguishing the three component parts of the Natural Moral Law in men: 1) the natural inclinations

which are in man from the first instant of life—a kind of passive participation of the Eternal Law which he has in common with all the rest of creation; 2) the faculty of reason, by which truth can be recognized—a kind of passive participation of the Eternal Law which is proper to man himself; 3) from these two, when the age of reason is reached, there follows, *necessarily and immediately*, a dictate of reason—an active participation of the Eternal Law in man by which he participates in the government of his own life and the life of the world, providing for himself and others.

This dictate of reason is unintelligible as natural without the natural inclinations and the faculty of reason. These latter two are unintelligible as law, however natural they may be, without the dictate of reason. It is precisely in the dictate of reason that the Natural Moral Law is formally located. This dictate of reason can be variously phrased: "follow your inclinations," "act for your end," "do good, avoid evil." All of these say exactly the same thing. From this first and most universal principle there follow as immediate conclusions the secondary precepts of the Natural Moral Law, the precepts that correspond to the Ten Commandments—and more remotely, with much more chance of ignorance and error, the tertiary precepts of the Natural Moral Law will also follow as conclusions from a principle.



To this law a man is bound, and knows he is bound, whether or not he ever comes to a knowledge of the existence of God. The sanction of the law is the very essence of things, the very nature of man; the law in man is a cause, though a secondary cause, of the obligation which is the inevitable secondary effect of all law. It is not that a man obliges himself, but rather that the reason of man, echoing the order of divinity, cannot deny the good, however corruptly his will may reject it. In pursuing evil, he violates his human nature, turns aside from his human end; and knows that nature will exact its punishment.

Human positive law is a necessity because of the infinite details of human life and the very general character of Natural Moral Law. Not that this positive law adds to the Natural Law, or increases the weight of its sanctions; rather it further determines the universal precepts of the law from which it takes its rise. A positive law, for example, forbidding murder is really not a positive law but an authoritative repetition of a command of the Natural Law; on the other hand, the determination of specific titles to ownership is strictly positive law. Positive law, in other words, does not create obligations where none existed before, but from a variety of means by which an existent obligation can be fulfilled, it chooses, or determines which one, in fact, must be used. Positive law presupposes good and evil, i.e., the necessary relationship of this act to this end—it does not establish these things.

Over and above this essential limitation of positive law

to the determination of the Natural Law, there is a further and no less obvious limitation of positive law to the external acts of man; a limitation that does not hold for the Natural Moral Law or for the divine Positive Law, precisely because both are divine and the heart of man is the proper territory of God. Where all citizens are vicious, it is simply impossible to expect results from human positive law; it is absurd to expect sanctity as a fruit of human positive law when it can do no more than regulate the external actions by which men come into contact with one another. Its field is to keep the peace and further the common good of the community; its order is temporal, external, for political ends.

Ordinarily we think of divine positive law in terms of the Ten Commandments. In that sense, the divine positive

law is an explicit restatement of the secondary precepts of the Natural Law, made necessary by the feebleness of intellect and weakness of will on the part of men. Actually, the divine positive law goes far beyond this, embracing the supernatural precepts of Christ and reaching to the supernatural goals of man, which belong properly to God. Sharing something of these divine prerogatives is the ecclesiastical positive law, at least in the supernatural and eternal character of its goals, and its jurisdiction over the thoughts and desires of the hearts of men.

Whatever their particular character, all laws must find common ground in their ultimately divine origins, and in their beneficent design of guiding man to the end where alone he can fulfill his nature and the supernature which is his gift from God.

Books

Skill unrolls a sad history

JUÁREZ AND HIS MEXICO

By Ralph Roeder. Viking. 763p. \$10 (2 vols.)

A Mexican scholar and historian of productive capacity, in speaking once with this reviewer, referred to the "sad history" of his country. It has indeed been sad, and Ralph Roeder with skill and with integrity unrolls the record. In these volumes the author demonstrates an able versatility. Having turned out books, readable and authentic, concerned with colorful characters of the Renaissance (he wrote on Savonarola, Catherine de' Medici, and *The Man of the Renaissance*), he has now put his hand to the portraiture of another historic figure, this time of the western hemisphere and of our next-door neighbor, Mexico.

Benito Juárez was a central figure in the midst of those agonizing contortions of national existence which continued after independence until the dictatorship of Porfirio Díaz, and which reached their climactic virulence after the turn of the mid-nineteenth century. *Juárez and His Mexico* is a biography in which are gathered together the multiple strands of this period of Mexico's national convulsions.

Indeed, the story begins with independence itself, when Juárez was but a child, and carries through to the dictatorship of Díaz after the hero had passed from the human scene in the 1870's. The chapters include revolutions innumerable, foreign wars with Texas,

France and the United States (all of which were lost), the fantastic and kaleidoscopic career of that bane of Mexican politics, Antonio López de Santa Anna who, darting in and out of the national turmoil like a baleful meteor, was always received again after failure and disgrace and at various periods almost apotheosized by the clergy, because sometimes he was on their side. Santa Anna's career points a symptom of Mexico's sickness: she had no stable and competent leaders. So, taut with the emotional extremism of the Latin or Spanish mentality of that age, the country was ripped by disunity and torn by civil strife. The sad history comprises, of course, that rash adventure of Napoleon III in his attempt to found a Mexican Empire under French tutelage, headed by the amiable and liberal Hapsburg prince, Maximilian. It concludes with the birth of unity under Porfirio Díaz.

Ralph Roeder deftly analyzes the national disease both in his interpretation of events and in his fine delineation of character—Iturbide, "who distinguished himself by defeating Morelos . . . [and] also by fleecing the traders who supplied the army"; Santa Anna with "memory, the one faculty which never failed him, and foresight, which always did—the two limitations of the typical Creole"; "both parties," speaking of liberals and conservatives, "had outlawed themselves, breaking the compact upon which the Republic rested" so that "the State was not a coherent whole to be studied and planned . . . ; in reality, it was a chronic condition of violence, static or active, of the classes that composed it, a conflict alternately arrested and aroused, constantly compounded, controlled by the master class."

Thus we have eloquence with interpretation; lucidity with analysis. The danger lurking, of course, in these brilliant periods and balanced phrases is either exaggeration or over-simplification. This is one of the prices paid for style unless the writer be exceedingly careful. Those who know not Mexico's history may charge the author with such defects; yet the facts themselves of Mexico's history are struck off with such flagrant and contrasting colors that the historian will hardly accuse the writer of exaggeration—the record itself gives us repeated and violent explosions.

That one takes sides in the telling is readily understood, and this always taints the lustrous quality of science, even if it renders the narrative more compelling when the bias is on the side of the reader's sympathies. We cannot expect a mid-twentieth-century North American, democratically inclined, to approve of the extreme conservatism and the timid or selfish reaction manifested by Mexican churchmen of the day. We would expect a modern author to be more severe against reaction than against the fanaticism and unrealistic extremism of those who favored a more liberal democracy. Entrenched privilege, be it of army or of Church, the American democrat will never favor.

Let not Church people, therefore, who are ignorant of their Mexican history, be sensitive on the point, for Ralph Roeder draws a fairly accurate picture. When Maximilian came out to inaugurate an imperial career, accepted and heralded by the clergy, it would have been the part of wisdom not to quarrel with the man. But Pope Pius IX took this occasion to promulgate the Syllabus in Mexico and to send out as his nuncio with rigid instructions the unyielding

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Meglia. What Leo XIII a few years later freely granted to the state of Colombia—for instance, the non-restoration of alienated church property—was in Mexico under Pius IX's leadership not conceded, and the clergy fought to the death that all this property be restored.

The story is sad but true. A reflection of the eminent Jesuit historian, James Brodrick, writing of another Pius, the saint and fifth of the name, can, we think, be applied to the ninth Pius: he would have done better by the Church in Mexico had he been less pious but more wise and diplomatic. If the bulk of Latin men in the late nineteenth century laid aside the practice of their Catholicism, the analytical historian can, perhaps with reason, point a finger here.

Let not pious partisans become wrathful over statements on the monopoly of the clergy, the greed of curates, and superstition sometimes blended with religion. Such statements do not mean that the author is prejudiced; they only signify that he is accurate

and true. It is good for Church people to know these facts; it is good for scholars to admit them. Our author, though we know where his sympathies lie, is careful in avoiding generalizations, the bugs which falsify history. For the twentieth-century American as well as for the twentieth-century Papacy, Mexico's President Juárez was, in certain respects, on the side of the angels.

Some of this book's finest and most scientific passages are enjoyed when the author presses into compelling passages the diaries or reflections of contemporaries, whether of a Mexican politician like Ramírez or of a French officer of the invading army like Captain Blanchot. The whole lengthy and detailed story of the background of the invasion and of its bungling actuality is done with a masterful hand.

Any reviewer can pick out errors, and there are some in these volumes. One is a queer quirk: we read that the United States expedition to Mexico in 1846 cost the country "fifty million men"!

PETER MASTEN DUNNE

Aristocracy under Hitler

THE VON HASSELL DIARIES, 1938-1944

By Ambassador Ulrich von Hassell.
Doubleday. 400p. \$5

These memoirs, which cover the period from 1938 to 1944, breaking off a few days before the author's arrest after the July conspiracy against Hitler, are one of the most important documents on the Third Reich which have been published. Von Hassell, destined to become Foreign Minister if the conspiracy succeeded, gives an impressive insight into the mentality of the German élite during the Nazi regime. His limitations as an observer are obvious. He knows very well the so-called "leading circles"—industrialists, generals, high civil servants, professors—but he does not know the masses. True, he realizes that today the masses are very important. He criticizes, for instance, the reactionary plans of Goerdeler, who was scheduled to become chancellor in the post-Hitler government, and was also executed a few months after von Hassell himself went to his death.

Many entries in von Hassell's diary make a tragic impression. The German élite appears helpless and paralyzed. Those who oppose Hitler—and they are many—talk in private gatherings, but

are unable and unwilling to act. Schacht, who is pictured as condemning the Nazi regime before the outbreak of the war, appears as an oscillating cynic who does not realize either his responsibility for Hitler's rise to power or that with his views he should resign even from his purely nominal membership in the cabinet. Characteristic is the industrialist who wears SS insignia and, immediately after attending a Nazi meeting, criticizes Hitler bitterly.

The most devastating judgments are directed against the generals, who are either simply stupid, like Keitel, or who do not know what to do. They are bewitched by the Fuehrer or await orders from the Government for its own overthrow. Most enlightening are the descriptions of the leading figures among the conspirators. Goerdeler is criticized for his over-optimism. Hassell emphasizes again and again that, unfortunately, the evil character of a regime does not prevent it from lasting and from having external successes. But, on the whole, Goerdeler is pictured as a decent, always active man who, even in periods of German victories, remains an irreconcilable enemy of Hitler. General von Beck appears rather as a scholar than as a general. As chief of the general staff until the fall of 1938, he knew too well the inside of the regime, and therefore he underestimated

its military chances and was surprised by Hitler's successes in France.

There are also accounts of von Hassell's attempts to end the war by secret negotiations. He confesses openly the tragic conflict between his patriotism and his insight into the immoral, disgusting character of Hitler's regime, which fascinated the masses, and after its military successes even those who had previously been somewhat skeptical or hostile. Hassell's efforts show that he was surely not a defeatist, and that he overestimated German chances and possibilities.

But the book is not valuable simply as a revelation of secret negotiations. It will remain as a classic description of the relations between a totalitarian regime and socially important groups. The upper classes which, at the beginning, are needed as experts, as voluntary and involuntary propagandists in order to deceive foreigners and Germans, are eliminated or made completely dependent, step by step. Their private grumbling or opposition in social gatherings does not matter. Their belief in the weakness of the regime, due to the widespread corruption and incompetence, proves—at least to a large extent—to be wrong. Hassell tells again and again that highly competent German experts did not anticipate Hitler's successes in the first years of the war. They believed in a swift, unavoidable collapse; they were inclined to overestimate stories telling that everybody was against the Nazis, stories which made the progress of the totalitarian regime unintelligible.

Those who do not share Hassell's political sympathies—though it must be admitted that there is a world separating Bismarck from Hitler—have to admire his moral character. He continues to condemn the foundations of Hitler's regime even when it has most impressive external successes. He does not hide his shame about German war crimes and German extermination policies. He realizes that successes accompanied by such violations of the rules of decency and humanity, as well as of Christian teachings, must end in a destruction of what is good and valuable in the German character, which Hassell proudly admired. No self-pity and no attempts to explain away the shortcomings and failures of his own national community are to be found in this book. It realizes in many passages that there is a European solidarity, though this solidarity is too much seen in the light of an aristocratic-educated world which

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disappears more and more in the twentieth century of the masses and mass leaders.

Von Hassell's diaries will survive as a moving witness of the existence of a Protestant Prussian aristocracy even under the Hitler regime, though this aristocracy lived only in isolated figures, unable to organize a successful resistance. Despite all his attempts to do something, to stimulate among generals, high civil servants, industrialists, etc., a movement against the Nazi dictatorship, many entries show that Hassell anticipated the failure, that he was not surprised by his and his friends' fate.

The translation does not always render all the nuances of the original text. And an important question remains unanswered: did von Hassell begin to keep his diary only in 1938, after leaving his post as German Ambassador to Italy because of disagreements with von Ribbentrop? In any case, if his diaries did begin earlier, it would be worthwhile to publish them completely. It would be most valuable to know von Hassell's attitude under the Weimar Republic and in the first years of the Hitler regime. WALDEMAR GURIAN

live in Glasgow, all married except David and Phoebe, whose marriages, in addition to Mungo's to the daughter of the laird, take place during the course of the book. Indeed, most of the book is concerned with wedding preparations, visits to prospective in-laws, and christenings, supplemented by other delightfully detailed social activities.

For contrast, a glimpse is given of the Glasgow slums, "the worst in Europe," but this detour is as unconvincing as the Viennese chapters, in which Phoebe's husband is unfaithful to her. Drama is not Mr. McCrone's forte; too easily it becomes melodrama. Lacking the conciseness and social wit of a Trollope or an Austen, Mr. McCrone makes up somewhat for his deficiency by a genuinely warm and abundant affection. One has to smile at eighty-year-old Sir Charles Ruanthorpe, so fond of his first grandchild that he must keep his eye on him at the outdoor christening celebration through a pair of old race-meeting field-glasses. And then there is Bel, Arthur's social-climber wife, gazing in ecstasy at Mrs. Hayburn's calling cards, or going to her coach-house to evict the McCrimmons, charity tenants there, only to end the interview by asking lame Mr. McCrimmon to stay as coachman for her new carriage.

Red Plush is massive but not at all heavy, and its mosaic of innumerable details charms even when the pace gets slow, as it does at times. It is definitely a book one can lay aside and pick up again without loss of continuity or of the feeling that, although the Moorhouses were devoted "to such things as the common-sense practice of a good sensible brand of religion and a strict attention to business," they are a warm-hearted lot who understand something about love of neighbor.

ELDA TANASSO

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Some confusion has existed through the years about the two Fathers Finn. Father Francis Finn, S.J., wrote the many and well-loved stories of schoolboys; and Father William Finn, C.S.P., was the founder and conductor of the famous boys' choirs.

Sharps and Flats in Five Decades is the autobiography of the Paulist Father Finn, of course, and a very delightful tale it is. The author makes several amusing references to the

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similarity of names and professions of these two, who were friends through the years and often mistaken for one another.

William Finn was born in Boston, and the cultural background of his family and environment naturally led to an interest in things musical which, boy-like, he tried to avoid, at least until his sixteenth year. Then his talents overcame his prejudices and he began to take a real interest in organ music. In his seventeenth year he made his first venture in the role of choirmaster; through five decades of triumph and disappointment this role has been his.

The book is long, but could not be otherwise, for Father Finn has enjoyed a full life of adventure in his chosen field. Every page is interesting, often very amusing, often, too, a little sad. The memorable Paulist Choristers traveled extensively and received great acclaim in the United States, Canada and Europe. There was high elation when the Choristers were privileged to sing at the Vatican for His Holiness Pope Pius X.

In these latter years Father Finn's full measure of experience, research and labor, talent and devotion to perfection in choral music has been bestowed on the teaching sisters throughout the United States. In their appreciation of the spiritual quality in Church music lies the future perfection in that field. The climax of Father Finn's career might well have been the really celestial concert given in Chicago by the Sisters' Choir, with the Chicago Symphony Orchestra. He not only got many letters from the hierarchy commanding this concert, but he also was honored by receiving the Apostolic Blessing from His Holiness Pope Pius XII.

Father Finn gives high praise to the intelligent work and attentive devotion of the sisters to the cause of fine choral music, with special compliments to the work done by the sisters in Southern California.

In 1903, His Holiness Pope Pius X issued his famous *Motu Proprio* on Church music and, surely, during the intervening years he has had in Father Finn a most loyal and sympathetic son. Father Finn's unflagging life work has been to prove the truth of his Ground Bass, his underlying theme that: "Music (after religion and racial prepossessions) is the most powerful spiritual instrumentality by which human beings can be moved."

CATHERINE MURPHY

BATTLE FOR THE HEMISPHERE

By Edward Tomlinson. Scribner. 237p.
\$3.50

"We view with alarm . . ." might well be the subtitle of this little book. Mr. Tomlinson, a radio analyst of Latin American affairs, has combined a diagnosis of Latin American ailments with a recommended therapeutic treatment. He adopts the amazingly simple formula that all Latin Americans are either communist, fascist or democratic, without any restriction in the meaning of these labels. Finally, he urges that the United States assist democracy in Latin

America by a return to a hopelessly garbled version of what he calls "the Good Neighbor Policy."

Communism, Mr. Tomlinson points out, is strong in Latin America. Although the Reds have only a small party membership (500,000 out of 125 million in all Latin America), they shrewdly maneuver themselves to control the political and economic balance of power. For instance, by the support of President Videla's strong party in Chile in 1946, they were able to get three cabinet posts, although they polled a small majority of the votes. Similarly, in the economic system, by

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a careful concentration on specific jobs and key persons, the Communists can wreck production in vital industries, many of which, like the quartz production of Brazil, would be essential to any future war effort of the United States.

Although the Communists follow the Party line faithfully in Latin America, they get much popular support by posing as champions of nationalist causes, particularly where national issues take on an anti-United States hue. They are especially active in labor movements, and have coordinated their activities in the hemisphere-wide Confederation of Latin American Workers, led by Lombardo Toledano, the Mexican labor leader.

Mr. Tomlinson seems even more concerned about danger from the Right in Latin America, and he singles out the Perón Government of Argentina as the spearhead of the movement. Fascist leadership in that country, he believes, is nationalizing resources and industry, building up military might, and in devious ways creating a sphere of influence in the southern continent hostile to the United States and its institutions. Bolivia, Paraguay, Chile and Uruguay have felt the Argentine pressure and will shortly succumb.

The author has faith in the democratic tradition in Latin America. He believes that it is strong and will survive, particularly if it is assisted by the United States. In a spirit of hopefulness, Mr. Tomlinson lists Uruguay, Costa Rica, Colombia, Brazil and Mexico as showing "an amazing record of democratic progress and stability." It may be suspected that, in at least one case, friendliness to the United States is the author's guiding principle for judging democracy. Moreover, United States help must be rendered to secure a democratic future in Latin America, and Mr. Tomlinson suggests the form it is to take. In the political sphere, the United States must withhold recognition from hostile governments. This is nothing more than the old device tried with such indifferent results in Mexico by Woodrow Wilson and immortalized in his famous dictum: "I am going to teach the South American Republics to elect good men." In the economic sphere, the author wants a new Dollar Diplomacy, a dollar-for-dollar diplomacy which would make available loans or investments on the basis of equal amounts from the countries involved.

A policy based upon these principles is clearly a reversal of that of the Good Neighbor to which the author claims to be returning. The latter signified, if

anything, the abandonment of unilateral action by the United States against the governments to the south. Mr. Tomlinson's suggestions are a throwback to a policy which bred hate and fear of this country among Latin Americans during the first three decades of this century. To follow his advice would be to place a severe handicap upon the development of democracy and the prestige of the United States. In fact, it might well destroy the whole salutary effect of recent efforts to build an inter-American system based on principles of international law and equity.

PAUL S. LIETZ

CONTINENT IN LIMBO

By Edith Sulkin. Reynal & Hitchcock. 304p. \$3

Reports from Europe are uniformly gloomy and pessimistic. Edith Sulkin's is no exception, as the title indicates. *Limbus patrum*, a secondary meaning of limbo, unwittingly suggests a Christian hope for Europe's present calamity, but there is little in this book to sustain any really vital conclusions about European politics or religion. Written prior to the announcement of the Marshall plan and its subsequent Soviet denunciation, some revision might appear warranted, especially concerning Czechoslovakia and Poland. The Continent here is arbitrarily confined to eight countries, the two above, England, Sweden, Norway, Finland, Holland and Germany.

Eschewing a narrative of new governments, economic and social programs are sharply and critically observed—from socialization in England, communism in Czechoslovakia, rationing and red tape everywhere, to the impasse of the Four-Power occupational mess in Germany. Intimate personal conversations and descriptions of people and conditions reveal a miserable, hopeless picture, although economically Sweden enjoys some culpable advantages.

Bad as is the economic plight, the total loss of morale is worse. Excepting the "excitement" (of communism?) in Czechoslovakia, and the extreme hatred manifested by the resurgent nationalism of Polish and Finnish "reactionaries," the rest are too tired, too weary for either hope or despair. Indeed, the *horror vacui* depicted, or the senseless futility in the conversations of the liberal intellectuals, is particularly convincing.

Despite some efforts to be impartial, Mrs. Sulkin occasionally slips, disclos-

ing sympathetic nostalgia for defunct pre-war liberals, or casual indifference in the handling of events relating to the Soviet mailed fist in Finland and Poland. Germany justly suffers in a hell which ironically augments the pain of the Continent's limbo. Reconstruction is conventionally posed as a polaric contest between the East and West, Moscow and Washington. Other alternatives, such as American dollar aid, or a Soviet-dominated Five-Year Plan for Europe, or both, are not seriously considered.

Some readers may find here much to support the Marshall plan, but others will conclude that Europeans are displaying a feeble interest in self-help, and this is the real obstacle to reconstruction. MATTHEW M. McMAHON

CAME A CAVALIER

By Frances Parkinson Keyes. Messner. 576p. \$3

When Constance Galt went to France as a Red Cross worker toward the end of the First World War, she little thought that she would marry a French cavalry officer of noble birth and spend the rest of her life as mistress of a

Norman chateau. An unfortunate schoolgirl romance, back in New England, had made Constance fearful of men and marriage, and it takes a great deal of charm and persuasion on the part of Tristan de Fremond, the officer in question, and 250 pages of Frances Parkinson Keyes' careful prose before the heroine of her new novel accepts the hand of the cavalier.

The book is divided into two parts, the second half comprising what amounts to another novel, set in a different time, a different locale and—with the exception of Constance and Tristan, now happily married, and a few friends from Part I—a new cast of characters.

The first half of *Came a Cavalier*, in which the 1918 experiences of an American Red Cross worker are not interesting or dramatic enough to be stretched over so many pages and in which her prolonged refusal of Tristan's suit is not given sufficient motivation for credibility, is the weaker part of the novel. With the second half, which begins in 1939—the twenty years intervening between Parts I and II are covered in a few pages—the pace quickens, the drama intensifies

and the characters finally come to life.

Constance's husband and two sons are called up for World War II. As chatelaine of Malou, she is responsible for the ancestral estate of Tristan's family during the war years. Through successive occupations of the chateau by German troops and its requisition as a civilian hospital, through stormy sessions with a hostile daughter-in-law and bombings by enemies and by allies, Constance lives and grows in courage, wisdom and spirituality.

The book, unfortunately, is cluttered with details which add nothing to the story. It would appear that Mrs. Keyes had a wealth of background material and was determined to use it all. For instance, the pages of geographical and historical data about Targé, in which Constance spent only a short time and which has little to do with the plot, could well have been eliminated.

But few readers, especially among women, will find the book too long. Chief among its attractions are the truly admirable character of Constance in Part II, the unforgettable evocation of the atmosphere of Normandy, and a well-balanced sense of moral values.

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PAUL S. LIETZ is Professor of
History at Loyola University,
Chicago.

The Word

JERUSALEM WAS IN A FERMENT.

Jesus of Nazareth was dead, but hardly had His enemies embalmed His memory in obloquy when the rumor ran around the town that He had risen. In the next few weeks, rumor ripened into conviction: and then, spiraling out of the heavens, came a vortex of wind to focus on a house which sheltered His mother and His disciples. These latter, suddenly articulate and authoritatively eloquent, began to preach His messiahship, His resurrection and divinity, making many converts who pooled their possessions in communal charity and worshiped each day in the temple and in their homes. "Fear came upon every soul"; nor could the wrath or the sarcasm of the chief priests stem the flooding enthusiasm; "for many wonders also and signs were done by means of the apostles in Jerusalem."

In these dramatic circumstances, Peter and John entered the Temple one afternoon, and were halted by the piteous cry of a twisted paralytic near one of the gates. Peter told the cripple he could not give alms: "Silver and gold I have none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, arise and walk" (Acts 3:6). Strength surged through shriveled sinew and withered muscle, the man leapt up and, in a transport of thanks, "clung to Peter and John," while the first Pontiff took occasion to preach to the curious bystanders on Him in whose name the miracle occurred.

Within the Temple precincts they were under jurisdiction of the priests, who at once arrested the Apostles. After a night in custody, they stood before the Council, and the glowering

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faces of Annas and Caiphas must have jogged their memories. "By what authority or in what name have you done this?" The judicial question rang through the hall; and Peter who had run away one night, Peter who had warmed his hands and denied his Lord, now filled with the Holy Spirit, replied at length: "Be it known to all of you and to all the people of Israel that in the name of Jesus Christ of Nazareth, whom you crucified, whom God has raised from the dead, even in this name, does he [the cripple] stand here before you, sound" (Acts 4:1-13). Confounded by the courage of Peter, the simplicity of his position and the cogency of his evidence, the Council lamely enjoined silence on him and his companions, though Peter protested that they were under the apostolic necessity to "speak of what we have seen and heard." This whole moving scene is revived for us by the epistle for the Feast of the Holy Name of Jesus—which is a section of Peter's response to the Council.

His invocation of the Holy Name is, in fact, a swift summary of the faith, as Peter himself pointed out: "Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved." "What, think you, has made the light of faith to shine so brightly and so suddenly in the whole world, but the preaching of the name of Jesus?" asks St. Bernard. This is the name, he adds, which Paul "was bidden to carry before kings, and Gentiles, and the children of Israel, and he carried that name as a light." So it would always be. That sacred name would gleam on the white banner of Joan of Arc: it would be whispered by saints like Blessed Margaret Clitherow, wife, mother and martyr, described by Sigrid Undset, horribly crushed to death for His sake with His name on her lips: or by Blessed Robert Southwell, poet and priest, one of England's most exquisite spirits, tortured diabolically by Topcliffe, afterwards hanged, drawn and quartered with the sacred name in mouth and heart. So it must be with us. That name above all names (Phil. 2:9), so often voiced by blasphemous men as an expletive, should be for us the briefest and dearest of ejaculations. Meaning, as it does, "saviour," it should be a banner to us, a balm and a bandage, a hope and an assurance, a sweet memory, as Bernard says, in life and death—and happiness forever.

WILLIAM A. DONACHY, S.J.

Films

CAPTAIN FROM CASTILE. The theme of this grandiose historical romance seems to be that there can never be any justification for using the sword to impose religious belief. No fault can be found either with this central idea or with its treatment, which steers a careful course in indicting fanaticism without falling into the error of advocating religious indifferentism. However, the film makes its point by imputing an enlightened policy to the Cortez Mexican expedition as a contrast to the earlier excesses of the Inquisition's secular arm, which is a historical "boner" of no mean proportions, and further substitutes purely twentieth-century attitudes for the viewpoint of a culture based on religious faith. Thus religious references in ordinary conversation seem merely like superstition, and the horror with which heresy is regarded in a homogeneous society is not understood at all. Since the film in total effect is just another undistinguished super-duper epic—in which a juvenile story about a youth escaping numerous mortal hazards through extraordinary agility, durability and luck, and being rewarded with true love, gets in the way of its "extra"-studded historical pageantry and vice versa—it is rather futile and perhaps ungracious to attempt any serious analysis. Tyrone Power and Jean Peters are handsome and two-dimensional in the leads. Cesar Romero, in a bristling home-grown beard, as Cortez, Lee J. Cobb as a sixteenth-century equivalent of an alcoholic and Thomas Gomez as a holy and humanitarian priest lend stature to individual scenes and, together with some intensely interesting bits about Aztec

civilization and culture, constitute the only laudable features of an *adult* film. (Twentieth Century-Fox)

TYCOON. Man's struggle to conquer the forces of nature provides the sort of panoramic, visual action which makes ideal screen material. This Technicolor film, dealing with the construction of a railroad from an Andean tin mine to the coast, effectively reproduces tunnel cave-ins, bridge building, destructive mountain torrents and the close comradeship of men sharing mutual dangers but, unfortunately, like most pictures of its type, hangs these stimulating incidents on an extremely silly story. The chief engineer (John Wayne) is an arrogant, unpolished, thoroughly disagreeable hot-head, while his employer (Sir Cedric Hardwicke) is a cold-blooded, convention-ridden millionaire. Since the gigantic conflict of wills between these two is caused by nothing more fundamental than bad temper and worse public relations, an audience of *adults* is not likely to be stirred by it. Subsequent plot developments—the millionaire's sheltered daughter (Laraine Day, sporting a very extensive wardrobe) marries the hero, then leaves him in the face of a successful rival, the railroad, whereupon he alienates his friends by unmercifully driving his construction crews—all lead up to a general change of heart which re-unites everybody to save the unfinished bridge from a rampaging flood, but hardly suggest the behavior of rational beings. (RKO)

BUSH CHRISTMAS. This delightful account of five Australian youngsters who prove more ingenious than their elders in tracking down some horse thieves was knowingly and skillfully designed especially for *very young* moviegoers. Older folks who go along

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may find the story a trifle extravagant, but genuine humor, mild suspense and the charming naturalness of its young performers should be more than adequate compensation; and the scenic grandeur and rewarding pioneer life of a country where Christmas comes in mid-summer are vividly portrayed for all to learn from and enjoy. (Universal-International) MIMA WALSH

Theatre

Another embarrassing comment in my review is in the sentence that says: "In writing, acting and production *Trial by Fire* is superior to the majority of Broadway hits." Any commercial producer, even if he were operating on a shoe-string, would have given the play a better production than the Blackfriars gave it. The Friars did not give the play the kind of production it deserves because their stage is too small and too close to the audience, and their lighting is primitive and their sets are homemade, and they cannot afford several other accessories that wealthy Broadway uses to produce atmosphere and illusion.

One reviewer in the daily press compared *Trial by Fire* with *On Whitman Avenue*. The plays are identical in theme but poles apart in treatment. *On Whitman Avenue*, by no accident, was adequately financed, while *Trial by Fire* was produced on a pauper budget. If the Friars had spent \$50,000 on *Trial by Fire*—skip it, the Friars have never seen that much money.

THEOPHILUS LEWIS

Parade

THE BEHAVIOR PATTERNS OF the recent past indicate that human beings, in the mass, will conduct themselves pretty much as follows during the New Year.

Approximately 700 tons of rice will be thrown during 1948 weddings. Here and there, eggs will be hurled instead of rice. . . . In the urban areas, many

young women, meeting traffic officers for the first time when lectured about jay-walking, will later marry the officers and start handing out the lectures. . . . New-born babies will cry about 113 minutes a day during 1948. . . . The year will see more and more police stations installing burglar alarms. . . . Not a few of the men who fall and break their wooden legs will be rushed by well-meaning people to hospitals instead of to carpenters. . . . Of the women working in poultry plants who write their names and addresses on eggs, some will marry the men receiving the eggs. . . . A considerable number of cats will receive better burial than humans. . . . Fortunes will be left to dogs. . . . Some of the burglars breaking into drugstores will chew on sleeping tablets and be awakened by police

in the morning. . . . Recently cultivated fields of business will expand. . . . More refrigerators than ever will be sold to Eskimos in Alaska. A serious increase in the number of baby-sitters is indicated. . . . More professional dog-walkers will pound the city sidewalks. . . . Crime will continue right through 1948. . . . Not a few wives will be jailed as habitual husband-beaters. . . . Confidence men, looking like doctors in white coats, will ooze into operating rooms, pick the pockets of operating surgeons. . . . Science will lunge forward. . . . Here and there, anthropologists will indict the average man as a skinny, balding being with half his teeth missing. . . . Psychologists, maintaining that frustrated cows yield less milk, will urge farmers to understand cows better by ascertaining what lies behind the big, brown, bovine eyes. . . . Anti-social patterns will emerge. . . . Tenants keeping rabbits, horses and other animals in their apartments will annoy neighbors.

The attitude of humans toward the sacred institution of marriage will assume an even closer resemblance to the attitude of swine toward pearls. . . . Weddings will be performed on flagpoles, or in skating rinks, taxicabs. . . . The arms of divorce judges will grow limp from signing divorce decrees. . . . Jiu-jitsu experts and wrestlers will seek divorces, alleging that their wives are throwing them around. . . . Wives will denounce as mental cruelty the attitude of their husbands toward pinochle or the rumba. . . . Stamp collections, tastes in clothes, accents will come between spouses. . . . Young wives will break out in boils when visited by their mothers-in-law. . . . Landlords will strive to arouse in tenants the desire to move by engaging twelve-piece bands to play in the night beneath apartments, or by launching ugly whispering campaigns. Millions of people, all over the world, will act like children playing make-believe, by living through the year as though there was no God. . . . Other millions will try to conform their wills to God's will. . . . Verification of Malachy's prophecy will continue through the year. . . . Each day, from the rising of the sun to the going down thereof, the Sacrifice of the Mass will be offered up from every part of the globe. . . . Through 1948 the Catholic Church will continue on its long, non-stop passage through human history from the Crucifixion to the Day of Judgment.

JOHN A. TOOMEY

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Administration of ERP

EDITOR: There has been a good deal of discussion in the past few weeks on the matter of "supervising" the expenditures which the U. S. will make under the European Recovery Program. The State Department has warned that we cannot go too far in this regard without violating the sovereignty of receiving nations.

Many Americans feel that if the receiving nations are not too proud to take the aid, they should not be so proud as to raise the issue of sovereignty when all we want is to ensure that the funds will be administered with a minimum of waste and be used for sound and necessary projects.

From my experience in dealing with such matters, I believe the receiving countries should be allowed the maximum authority and the least interference from us which may be consistent with proper use of the money in each case. But I believe that we should be vigilant and should not authorize specific expenditures by those countries without our prior approval. Approval should not be given until the receiving countries justify the proposed expenditures to our satisfaction, and expenditures on a given project should not be continued unless the project fulfills a purpose which we have approved.

It is important, however, that the receiving countries initiate each proposal and have primary responsibility not only for the determination of the projects but also for their administration. We should still reserve the right to disapprove a certain project or the manner of its administration, indicating why we do not consider the project as necessary as some other undertaking and reducing the appropriation for it, or insisting that the administration be satisfactory to us.

If the United States attempts to determine which projects shall be undertaken and puts in Americans to manage them, regardless of what the Europeans feel their needs are, I believe the program is doomed. We shall then be blamed for its failure, and provide political capital for opposition parties. We need only look to the example of many of our economic operations in Latin America during the war for an idea of the tensions that might be cre-

ated. We must assume that the people of western Europe know their local problems better than we do.

AUSTIN P. SULLIVAN
Lexington, Mass.

Social-security coverage

EDITOR: Your Comment on the extension of social-security coverage to employees of non-profit institutions (AMERICA, Nov. 8) is the first ray of hope this group—the most underpaid and underprivileged in existence—has seen in a long time.

There are scores of engineers, firemen, phone operators, clerks, sextons and others employed by religious—yes, Catholic—institutions, to whom a raise or pension system is unheard-of. Vacations are next to non-existent, and the forty-hour week is regarded as the invention of the devil. These same administrators will preach about the rights of labor and justice for the working-man, but comes the day when a practical application faces their own institutions, it is a different story.

So let us hope that before we are forced to seek the aid of unions, some action will be taken in these matters.

NON-PROFIT EMPLOYEE

Baltimore, Md.

Protest on Palestine

EDITOR: I disagree with your statement in "Palestine solution" (AMERICA, Dec. 13) that the UN faced the Palestine problem "squarely." UN failed to do so in so far as it offered no viable alternative to the Zionist and Arab solutions. The former contended that a Jewish state was the answer; this the UN has considered. The Arabs, on the other hand, have insisted—for years—that the Palestine problem, as a Jewish problem, is not *their* problem and that therefore they are not responsible for a solution. This claim the UN has not, I believe, honestly and adequately considered.

The UN and its members have instead shown too great a readiness to accept the Zionist contention that Palestine offers the only solution to the so-called Jewish problem. In so doing, they excuse their failure to open their door instead of *someone else's* to the oppressed Jews, whose terrific and justified pressure for peace and security is

unreasonably concentrated on Palestine.

That the UN solution should need force to implement it is hardly surprising. Force is a logical continuation of the process which has resulted in the present "realities." The Zionist movement originated in Europe, enlisted the aid of Great Britain, got itself legitimized by the League of Nations, strove desperately for UN support and is, according to the *New York Times* dispatch, going to need World Bank funds for years to support the new state. It now needs an international army or police force.

In promoting this conquest without offering the Arabs relief from Zionist pressure by inducing other nations to open their doors to Jewish immigration, the UN has not, in my opinion, done "all that could reasonably be expected of it in handling a crisis of great historical significance."

THOMAS F. TROY
Tarrytown, N. Y.

[The above letter presents with considerable cogency the arguments advanced by Arabs in their plea for denial of a Jewish State. However, its underlying supposition seems to be that Zionists actually achieved their full objectives and that rightful Arab claims have been ignored. This runs counter to the facts. Study of the Report of the UN Special Commission on Palestine reveals that the committee members did not regard themselves as yielding fully to either Arab or Jewish demands. After careful examination of possible alternatives, they concluded that only a compromise solution—outlawing domination of either group by the other—had the slightest chance of success. At the present time Arab intransigence endangers the success of the UN plan. It seems unfair to say that Zionists have "conquered" Palestine, as if the Arabs were the sole ones with any claims upon that disputed strip of land. While it must be admitted that political Zionists opportunistically utilized the plight of European refugee Jews to forward the cause, Zionism's objectives were well set before the DP problem assumed present-day proportions. Hence we question whether more prompt solution of the displaced-persons problem would have changed appreciably the ultimate outcome of the Arab-Jewish controversy. It must be admitted, of course, that the opening of Palestine is not a solution for the entire Jewish problem, nor could that small country absorb all displaced Jews requiring resettlement.—EDITOR]

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